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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. XX.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1868.

Art. I.—THE GOSPEL ACCORDING TO LUKE.

The inscriptions of the Gospels, if not original, were certainly prefixed at a date which warrants us to accept them as authentic. The necessity of distinguishing the respective authorship of the Gospels, by prefixing to each the name of its author, must have become obvious at a very early period from the number of copies which required to be transcribed for circulation in the different churches; and we are assured by those who have investigated the subject, that the Christian fathers universally represent the four Gospels as written by the persons whose names are still prefixed to them in our printed copies of the Scriptures.

From the inscriptions we accordingly pass at once to the Gospels themselves; and as that which comes in turn, the Gospel according to Luke will form the subject of present consideration.

I. THE EVANGELIST.

It is not much that we know of him. We know less of him than of any other writer of the New Testament Scriptures. His name never occurs in the Gospel narrative. According to an old tradition, he is sometimes said to have

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been one of the seventy disciples whom our Lord sent out, two by two, to preach the gospel; but, except that he is the only evangelist who records the commission of the seventy, there appears to be no evidence for the tradition. We may briefly state the facts of his history, so far as they can be gathered from Scripture, whence our only certain knowledge of him is derived.

1. *He was a beloved companion and fellow-labourer of the Apostle Paul.* The first time we meet with him in this connexion is in the Acts of the Apostles, a portion of Scripture of which he was likewise the author. There, in the course of the sixteenth chapter we learn, from his exchanging the historical for the autobiographical form of narrative, that he accompanied the apostle and the party who went from Troas to preach the gospel in Macedonia. That he had been a convert to Christianity for sometime previous to this period is more than probable; but when or where he was brought to the knowledge of the truth we have no means of information. It is not likely that he was converted by the ministry of Paul, for the apostle never calls him his son, as he terms Timothy and Titus; but the general use of the autobiographical term "We" in the remaining portion of the Acts, as good as intimates that he continued to accompany the apostle in at least the most important of those missionary journeys with which the history of the Acts is occupied. From Troas we follow them by Samothracia and Neapolis to Philippi, where Paul and Silas were scourged and imprisoned, and had their feet made fast in the stocks. Again, we find them together at Assos; and we then follow them by Mitylene, Samos, and Trogyllium to Miletus, where Paul had the very affecting meeting with the elders of the Church of Ephesus; and thence by Coos, Rhodes, and Patara to Tyre, where certain disciples said to Paul through the Spirit that he should not go up to Jerusalem; and thence again by Ptolemais to Cesarea, where the prohibition was, as it were, repeated by a prophet named Agabus; but in vain, for Paul went on to Jerusalem, and Luke with him, although he had endeavoured along with others to prevail on him to comply with the prohibition. It also appears that he afterwards went to Cesarea, and remained with the apostle during the two years of his detention there by orders of Felix, the Roman governor. At all events, he accompanied him on the voyage to Rome, and shared in the shipwreck and sufferings of the voyage. On arriving in the city of the Cesars he drops all further notice of himself from the history; but we may conclude that he remained with the apostle as a fellow-labourer in the gospel,

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for his name appears in some of the epistles which Paul sent from Rome to distant churches, as a beloved brother who joined with him in his greetings and salutations.

2. From one of the epistles of Paul we learn, in quite an incidental way, that *he was a physician by profession*. Perhaps the attachment which subsisted between him and Paul may receive an explanation from this fact. Both were persons of education, superior in point of literary acquirement to the generality of Christians of their day, and therefore more likely to be profitable to one another in their companionship. The attainments of Luke, together with his modesty, amiability, and gentleness—for the honourable manner in which Paul speaks of him as "Luke the beloved physician," would seem to indicate that he was a person of this character—point him out as the most suitable person of whom we know to be the friend of the apostle after his separation from Barnabas. In their affectionate companionship we are somehow reminded of that of Luther and Melancthon at the period of the Reformation. Paul, like Luther, is the grand actor, the moving spirit: he stands out prominently to public view, and all men behold with admiration the intrepidity of his character, the amount of his labours, and his unparalleled success; while Luke, like Melancthon, writing in the back-ground his common places, the first system of divinity ever published by the Church of the Reformation, is a retiring spirit, also writing away, as it were, behind the scenes, and in his two volumes of the Gospel and the Acts, from which, unlike those who seek to immortalise their name with their work, he excludes all mention of himself by name, presents us with the first general history of the apostolic Church from its foundation in the person, life, and work of Jesus Christ, to its erection and full development under the oversight and in the labours of the apostles. It is not known whether the evangelist continued to follow his profession after he was converted to Christianity. Certain it is that he was advanced to the honourable degree of being a physician of souls, for in the Epistle to Philemon, (ver. 24,) Paul mentions him as one of his fellow-labourers; "Marcus, Aristarchus, Demas, Lucas," or as we commonly Anglicise it, Luke, "my fellow-labourers." It is generally admitted that he is the party referred to by the apostle in the Second Epistle of the Corinthians, (viii. 18.) "And we have sent with him (Titus) the brother whose praise is in the gospel in all the churches," or, as we may explain the reference, "whose praise for the gospel is in all the churches," or "whose Gospel is the subject of praise in all the churches." The last scriptural notice of him occurs

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in the Second Epistle to Timothy. It is very honourable to him, as illustrative of his Christian courage, and, at the same time, of his strong affection for the apostle, who, after being brought before Nero the second time, exclaims with profound emotion, as, on the eve of martyrdom, he lies in his solitary dungeon bound with chains, and forsaken by all his other friends, (iv. 9–11,) "Do thy diligence to come shortly unto me. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia; *only Luke is with me.*"

3. These notices of the evangelist would be incomplete without a reference to *his national and religious connexions before he became a Christian.* Perhaps no question of a similar nature has been made the subject of so much inquiry and discussion as the question whether he were then a Jew, or a proselyte, or a heathen. The question is not without its interest, and we may be permitted to state the grounds on which we are disposed to agree with those who believe him to have been a Gentile. In the Epistle to the Colossians the apostle distinguishes him from Aristarchus, Marcus, and Jesus, surnamed Justus, who are expressly said to have been "of the circumcision;" and the conclusion seems inevitable that he must have been by birth a Gentile. The conclusion is confirmed by his bearing a Greek name, by his proficiency in the use of the Greek language, and by the peculiar kind of dedication with which he begins both of his histories. In this last respect he stands alone in the sacred Scriptures. All the other scriptural histories begin, according to the Hebrew style, without any dedication; whereas both of his histories begin in the Greek and Roman fashion, and the dedication of the Gospel has been particularly noticed by learned men as an excellent specimen of classic writing. On these grounds it seems reasonable to conclude that he was a Greek or Gentile. Whether he was a proselyte to the Jewish faith before he became a Christian, or whether he passed over at once from Paganism to Christianity, or whether he may not have been, like Timothy, a Gentile by his father's side, through whom he obtained his Greek name and his knowledge of the Greek tongue, but having a Jewish mother, who imparted to him his extensive acquaintance with the peculiarities of the Jewish character, laws, customs, and religion, is a question which must be left unsettled; there are not sufficient data to determine it. It has been supposed that he was the anonymous disciple who is mentioned in his Gospel along with Cleopas as walking with our Lord to Emmaus, and there is not a question that the supposition gives emphasis to

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the expressions, "Art thou only a stranger in Jerusalem, and knowest not?" or, "Art thou *the only stranger* in Jerusalem who has not known the things which are come to pass there in these days?" "We trusted that it had been He which should have redeemed *Israel*." But this is no more than a supposition. The fact that he was a Gentile, or at least of Gentile extraction on the father's side, is all that can be definitively ascertained. Even to this conclusion exception is sometimes taken, on the ground that none of the books of Scripture can be believed to have been written by Gentiles. Yet no good reason can be assigned to show that the Holy Spirit should not employ Gentiles as well as Jews in writing the volume of Inspiration. If the Book of Job was written by Elihu, as some believe, we have at least one book of the Old Testament written by a Gentile. We have, at all events, two Old Testament books, the Books of Ruth and Jonah, which treat of Gentiles in a way which plainly pre-intimated their participation of gospel privileges in the times of the Messiah. And, when Gentiles have been admitted into the Church, was it not most befitting that one of their number should be employed as the writer of that portion of the Scriptures which has recorded the fact of their admission into the Church, and the important events connected therewith? Is not the fact, that the middle wall of partition between Jews and Gentiles has been completely broken down, proved all the better, when we are not merely furnished with the history of it by a Gentile, but when we have two whole books of the New Testament, and these among the most important of them, written by a Gentile, or the son of a Gentile. The mystery is now made known that the Gentiles should be fellow-heirs with Jews, and of the same body, and partakers of the promise in Christ by the gospel. The fact is still further confirmed when, on turning to the books written by Luke, we find that they are both addressed to a person who, like himself, was evidently a Gentile. It was once very commonly believed that Theophilus, to whom both books are addressed, was a fictitious name, which ought to be taken according to its literal signification—"a friend of God"—as descriptive of any disciple, or as comprehensive of all disciples, to whom the books should therefore be considered as dedicated. This opinion must be set aside as altogether unwarrantable. It is not consistent with the practice of the sacred writers to introduce ideal characters into their narratives. The opinion that he was a Gentile rests on the most conclusive evidence. He was unquestionably a stranger to Palestine, for when the evangelist has occasion to

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mention any country-town he uniformly specifies its locality, which he would not have done had he been writing to a native of Palestine, or to a Jew: "A city of Galilee, named Nazareth;" "Capernaum, a city of Galilee;" "Arimathea, a city of the Jews." He also mentions that the country of the Gadarenes is "over against Galilee;" and in the account of the two disciples to whom Christ showed Himself after His resurrection, he says, "They went to a village called Emmaus, which was from Jerusalem about threescore furlongs." In like manner he relates that, after the resurrection, the disciples "returned to Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey." It is he also who gives the Greek name "Calvary," instead of the Hebrew "Golgotha," to the mount where our Lord was crucified. Clearly this particularity respecting localities and distances proves that Theophilus was neither a Jew nor a native of Palestine. That he was an Italian may be held to be almost certain. This conclusion rests upon the fact that, while Luke is particular in specifying the situation of places in other countries, he dismisses all this particularity in his references to the cities of Italy. In the outset of the voyage of Paul to Rome, he marks the situation of the different places passed or touched at by the vessel, but as soon as he approaches Sicily or Italy he names places, as you will find in the last chapter of the Acts, without saying a word respecting their situation,—Syracuse, Rhegium, Puteoli, and even the Appii Forum, and the Three Taverns in Rome,—places which would certainly have required some geographical notice or description, if Luke had not had every reason to know that Theophilus, as an Italian, perhaps a Roman, was intimately acquainted with them.

4. To conclude these notices of Luke, we have only to add that *the remainder of his history is involved in great uncertainty.* There are several ancient traditions respecting him preserved by the early ecclesiastical historians, but they are so contradictory that no reliance can be placed on them. It is indeed a pretty generally-received opinion that he was a native of Antioch, in Syria. It has also been affirmed by many that he was a painter as well as a physician; and in various places the Roman Catholic Church exhibits pictures of the Virgin Mary which are said to have been painted by him, or to have been copied from originals which were of his production. There is no notice in the Scriptures of this artistic gift, and the tradition is, in truth, not older than the fourteenth century; only a judicious writer well observes, "Had he been thus qualified, and could he have foreseen the effects which his performances, if

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extant, would have produced, there can be no doubt that he would rather have committed his finest works to the flames than have left them to future ages as an incentive to superstition and idolatry. But although he did not paint the face of the Virgin or that of her Son with the colours of the limner, he did what was of much more importance; he, in the book before us, drew to the life an exquisite portraiture of their character, which continues with us long after the masterpieces of the ancient painters have vanished, and which will continue to the end of time the antidote of superstition, the study of the serious inquirer, and the admiration of all good men."*

II.—THE GOSPEL.

It has characteristics not a few which have attracted a very general and deeply-interested observation. We cannot examine them at length. Some of them we shall hardly do more than mention.

1. *It has much more of a strictly historical cast than the other Gospels, and as a chronicle of the facts of the life of Christ it is also much more complete.* The historical character of it is expressly announced in the dedication. Then, in the body of the Gospel, we meet with numerous historical references. The historical phrase, "It came to pass," occurs in it well nigh as often as the word "Then" in Matthew, and "Straightway" or "Immediately" in Mark. Dates are also often given. One occurs in the first chapter, "There was in the days of Herod, the king of Judea, a certain priest named Zacharias;" and another in the second, "And it came to pass in those days, that there went out a decree from Cesar Augustus that all the world should be taxed: and this taxing was first made when Cyrenius was governor of Syria;" and again another in the third, "Now in the fifteenth year of the reign of Tiberius Cesar, (Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias, the tetrarch of Abilene, Annas and Caiaphas being high priests,) the word of God came unto John, the son of Zacharias, in the wilderness." Others of a more private kind occur still more frequently. The circumcision of the infant Jesus is said to have taken place "eight days" after His birth, and the presentation in the temple, "when the days of the purification according to the law of Moses were accomplished." Anna is said to have been "a widow of about fourscore and four years,"

* Foote's Lectures on Luke, vol. i. p. 7.

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and to have lived with an husband "seven years from her virginity." Jesus is said to have been "twelve years old" when He went to the passover, where He signalised Himself among the doctors by His understanding and answers, and to have been "about thirty years of age" when He was baptized by John in Jordan. The daughter of Jairus is said to have been "about twelve years of age;" the woman having an issue of blood to have suffered "twelve years" from it; and the woman which had a spirit of infirmity to have been bowed together "eighteen years." The facts of ex-scriptural history are also adverted to with considerable frequency. We can but mention the references to Cesar Augustus and Tiberius Cesar, to the various branches of the family of Herod, and to events like the census when Cyrenius was governor of Syria, the fall of the tower of Siloam, and the massacre by Pontius Pilate of the Galileans on occasion of their sacrificial services at a Jerusalem festival. In addition to these things, the history begins at an earlier period than in the other Gospels. It begins "from the very first," so to speak. There is nothing elsewhere to correspond to the history of the first two chapters, which is singularly full. There is also great fulness of detail in what follows. Some parts are no doubt epitomised as compared with the accounts of Matthew and Mark; but others are very circumstantial and minute, sometimes indeed as picturesquely graphic as the accounts of Mark; and nearly nine whole chapters, recording the incidents and discourses of the final journey to Jerusalem, are quite original; that is to say, they have no parallel in the other Gospels. The history is also carried beyond the resurrection to the ascension. It traces out, in short, the whole history of redemption in the life of Christ from its beginning to its end, and in this respect is above all the rest the *historical* Gospel.

2. *The profession of the evangelist as a physician has also left traces of its impress on this Gospel.* It is here that the first text from which Christ preached is given at length, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; *He hath sent me to heal the broken-hearted,* to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord;" and that the proverb, "*Physician heal thyself,*" is recorded as having been quoted by Him in the course of His sermon on that text. It is here also that in the account of His teaching on one occasion the singular expression occurs, "The power of the Lord was present *to heal;*" and that in the commission given to the

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twelve and to the seventy—the commission to the seventy is only recorded in this Gospel—it is said, "He sent them to preach the kingdom of God and *to heal the sick.*" "And into whatsoever city ye enter, and they receive you, eat such things as are set before you, and *heal the sick that are therein.*" Like the other Gospels, this Gospel also records the miracles of healing which our Lord performed, but more numerously, as well as with more minuteness of detail,—sometimes of technical detail, or in a way which very plainly indicates the physician. The fever of Simon's wife's mother is described according to an old scientific distinction in certain cases as "*a great fever;*" and He is said to have "stood over her," when He "rebuked the fever." The leper is described as "*full of leprosy.*" The centurion's servant who was dear unto him is described as "*sick and ready to die.*" The woman which had a spirit of infirmity eighteen years is described as "*bowed together,*" so that she "*could in no wise lift up herself.*" It is here we are told that, when the devil sought to destroy the demoniac out of whom he was expelled, he "*hurt him not;*" that when Jesus said of the daughter of Jairus, "She is not dead, but sleepeth," those who laughed him to scorn "*knew that she was dead;*" that when He was in the garden of Gethsemane, "being in an agony He prayed more earnestly, and *His sweat was as it were great drops of blood falling down to the ground;*" and that when Peter smote the servant of the high priest, and cut off his right ear, Jesus answered and said, Suffer ye thus far: and He touched his ear and *healed him.* In fine, it is here that allusions to the healing virtue which flowed from, as it were, the very body of Christ, alone occur. "Somebody hath touched me, for I perceive that *virtue is gone out of me.*" "And the whole multitude sought to touch Him; for *there went virtue out of Him and healed them all.*" These notices may seem trivial enough when taken by themselves, but in their aggregate they are not without importance; they bear a silent but not ineffective testimony to the genuineness of the Gospel; and they also serve to illustrate very satisfactorily the fidelity of the evangelist in ascertaining the facts of his narrative to the most minute particulars.

3. As yet another characteristic of this Gospel, it may be mentioned that *the influence of Paul over the mind of Luke is remarkably conspicuous in the spirit of it, in the very form of its expressions, and not infrequently, we may also venture to say, in the selection of the materials of which it is composed.* There is an old tradition according to which Luke is said to have been little other than the amanuensis of Paul in the com-

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position of it; and it is sometimes alleged, that when Paul refers, as he does in more than one of his epistles, to *his* Gospel, the reference is to this Gospel, as drawn up by Luke, under his superintendence, if not dictation. It would appear that the old heretical sect of the Marcionites, who owned no apostolical authority but that of Paul, received this Gospel as his, and rejected all the others; and, on this account also, it has been held and described to be the Pauline Gospel. But the preface of the Gospel expressly contradicts the idea of its Pauline authorship. It asserts that it was drawn up by the evangelist himself from the testimony of those which "from the beginning were eye-witnesses and ministers of the word;" and we know that Paul was not one of those authorities. It is, as it has been always designated, "*The Gospel according to Luke*," not "The Gospel according to Paul." At the same time, the connexion of Luke with Paul does come out in various portions and references of the Gospel, indicating the similarity of thought and feeling which obtained between them, and perhaps also some direction and information on the part of Paul. Every one who has examined the subject has observed the almost verbal coincidence between Luke and Paul in their accounts of the institution of the Lord's Supper, a coincidence which appears the more remarkable when it is compared with the account of the institution in Matthew and Mark. References to Jesus as the Saviour, to the free forgiveness of sins and justification in the righteousness of faith, to the person and work of the Holy Spirit, to the exercise of holy Christian joy, and to the duty of glorifying God in every incident and event, are also much more numerous in this Gospel than in any of the others; and every one knows that the epistles of Paul are full of these very topics. It has been noticed, too, that a resemblance may be traced between the apostle and the evangelist in the predilection which they both evince for the use of triplets. The faith, hope, and charity,—the work of faith, the labour of love, and the patience of hope,—the one body and the one spirit in the one hope,—the one Lord, the one faith, and the one baptism,—the one God and Father of all, who is above all, and through all, and in all,—the of Him, and through Him, and to Him, are all things,—the being strengthened by the Spirit in the inner man, the being able to comprehend the love of Christ, and the being filled with all the fulness of God,—the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all;—these and many other trinities of expression occurring in the epistles of Paul must be quite familiar. In Luke the same kind of triune statement not un-

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frequently occurs. He relates with Matthew the parable of the lost sheep, and at the same time adds the other two,—with which, as joined by him in triple combination, we always connect it,—the parables of the lost piece of silver and the prodigal son. He relates with Matthew those words of Christ, "Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?" and at the same time adds a third sentence of illustration, as also used by Christ, "Or if he shall ask an egg, will he offer him a scorpion?" With Matthew, he also relates the words, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left;" and in connexion with them he again makes up the triplet, "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left." With Matthew also he relates, how when one said unto Christ, "Lord, I will follow thee whithersoever thou goest; Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head;" and how when another said, "Lord, suffer me first to go and bury my father; Jesus said unto him, Let the dead bury their dead, but go thou and preach the kingdom of God;" and then he goes on to relate, in a third example, how when "another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house, Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God." But we must refer the further examination of this parallel between Luke and Paul to private reading and research. Too much may be made of it; we must beware of *that;* but at the same time it will be found neither uninteresting nor unimportant as attesting in its own significant manner the close assimilative friendship of Paul and Luke, and in this respect also the genuineness of the Gospel.

4. Let us proceed to elicit *the distinctive characteristic of this Gospel, so far as it respects the particular aspect in which it contemplates and exhibits the history of Christ to us.* And here we may say at once, that according to the cherubic symbol of the man-face with which we have already identified it, *it presents Christ as the Son of man, the partaker of a common humanity with man, and therefore the kinsman Redeemer of the human family without respect to national distinctions, or the ancient separation of Jews and Gentiles,—the Author of a common salvation for lost sinners everywhere, the Saviour of the world.* And here, too, we may say, in a single sentence,

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that from this fact we can understand how the Spirit of God should have selected a Gentile to write this Gospel, and led him, too, to address it to a Gentile. Nothing could have been more befitting in the Gospel designed to set forth Christ as the Saviour, not of the Jews only, but of the Gentiles also. This by the way. Some illustrations of the distinctively human characteristic of the Gospel—they will be no more than suggestive—must here be offered. Anything like an exhaustive exposition is at present quite impossible.

(1.) *Every stage in the development of the veritable humanity of Christ is recorded in this Gospel with the utmost particularity.* Here only do we find the salutation of Elisabeth, "Blessed art thou among women, and blessed is *the Fruit of thy womb.*" Here only do we find "*the Babe* wrapped in swaddling clothes." Here only do we read of "the circumcising of "*the Child.*" Here only do we read that "the Child grew," or, as it should be rendered, that "*the Lad* grew and waxed strong in spirit;" that "the grace of God was upon Him;" that "when He was *twelve years old*" "His parents" took Him with them to Jerusalem to "the feast of the passover;" that after His interview with "the doctors" in the temple, "both hearing and asking them questions," "He went down" again with His parents and "came to Nazareth, and *was subject to them;*" that He "*increased in wisdom and stature,* and in favour with God and man;" and that when He was baptized by John He "*began to be about thirty years of age.*" Nor do these notices of veritable humanity terminate with the development and attainment of His manhood. They are followed up by others equally specific. These will be found in numerous passages on to the very end of the Gospel. To instance but two or three of them:—Here only do we read of "the *paps* which He had *sucked,*" and of "the place where He had been *brought up.*" Here only of His "*rejoicing in spirit;*" of His "*weeping* over the city;" and of His "*kneeling down*" in prayer. Here only that in Gethsemane "there appeared an angel unto Him from heaven *strengthening Him,*" and that, "being *in an agony,* He prayed more earnestly, and *His sweat* was as it were great drops of blood falling down to the ground." Here only that, like "*a righteous man,*" which the centurion is here said to have called Him, He cried with His latest breath, when expiring on the cross, "Father, into Thy hands I commend *My spirit;*" and here only, that after His resurrection He once and again verified the reality of His resurrection-body to His disciples, by "*sitting at meat with them,*" by taking "a piece of broiled fish and of an honeycomb, and *eat-*

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ing it before them," and by bidding them "*handle*" Him to see that it was Himself,—as He is here also, and here only, reported to have said,—"*It is I Myself; for a spirit hath not flesh and bones, as ye see Me have.*"

(2.) *The human dependence of Christ on God as expressed by Him in prayers and supplications is most faithfully recorded in this Gospel.* The other evangelists also advert to His prayerful exercises, but not by any means so frequently, or in the same connexion, or even with the same object. Here only are we told that He was praying when the Spirit descended upon Him at His baptism: "Now when all the people were baptized, it came to pass that Jesus also being baptized, *and praying,* the heaven was opened, and the Holy Ghost descended." Here only are we told that, when He had to seek retirement from the multitudes which resorted to Him, He betook Himself to prayer: "But so much the more went there a fame abroad of Him; and great multitudes came together to hear and to be healed by Him of their infirmities. And He withdrew Himself into the wilderness, *and prayed.*" Here only are we told that His choice of the twelve apostles was made after a night of prayer: "And it came to pass in those days that He went out into a mountain *to pray, and continued all night in prayer to God.* And when it was day, He called unto Him His disciples, and of them He chose twelve, whom also He named apostles." Here only are we told that it was at a time when He was engaged in prayer that Peter confessed Him to be the Christ: "And it came to pass, *as He was alone praying,* His disciples were with Him, and He asked them saying, Whom say the people that I am? They answering said, John the Baptist; but some say, Elias, and others say that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God." Here only are we told that the Transfiguration occurred when He was praying: "And it came to pass about an eight days after these things He took Peter and John and James, and went up into a mountain to pray. And *as He prayed,* the fashion of His countenance was altered, and His raiment was white and glistering." Here only are we told that when He gave His disciples a pattern of prayer, in what is commonly called the Lord's Prayer, He had just before been giving them a pattern of prayer in His own example: "And it came to pass that, *as he was praying in a certain place,* when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught His disciples. And He said unto them, When ye pray, say, Our Father which art in heaven."

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Here only are we told of His prayer for Peter, "Simon, Simon, Satan hath desired to have you that he may sift you as wheat; but *I have prayed for thee* that thy faith fail not;" and of His repeated prayers in Gethsemane, "*He prayed more earnestly;*" and of His prayers when on the cross, "Father, forgive them, for they know not what they do;" "Father, into thy hands I commend my spirit." Nor is it only in these records of His own personal prayers that this Gospel evinces the spirit of prayer by which He was possessed and animated; it records His instructions on prayer more fully than any of the other Gospels. It is here only that we have the parable of the person who applied at midnight to a neighbour for the loan of three loaves, because a friend had unexpectedly arrived on a visit; the parable of the importunate widow; and the parable of the Pharisee and the publican; all bearing on the duty and the character of prayer. And it is here only that we also have the injunction repeated twice over to the disciples in Gethsemane, "Pray that ye enter not into temptation." "Why sleep ye? Rise and pray, lest ye enter into temptation." The Gospel has, in fact, been called *the gospel of prayer*, and as such it is emphatically the gospel of humanity, of universal humanity; and in this connexion it is worth while to notice and to remember that it is *the gospel of the humanity of Christ.*

(3.) *The reality of His human sympathies and affections is brought out in this Gospel in a very great variety of most interesting details.* We can only condescend on some of these details; but our selection will be made so as to assist a personal and more minute examination.

Take His affection for *children.* Other evangelists tell us how graciously He regarded them; but Luke commonly adduces some additional circumstance which discovers a tenderness in His regard, very touching as well as human. For example, we learn from him that they were infants to whom our Lord gave His blessing on that memorable occasion, when He so winningly evinced Himself to be the children's Saviour: "And they brought unto Him also *infants* that He would touch them." We also learn from him that the daughter of Jairus, who was miraculously restored to life, was an only child: Matthew and Mark, as well as Luke, relate the miracle, but Luke alone mentions the fact in question: "For he had *one only daughter*, about twelve years of age, and she lay a-dying." A similar notice occurs in his account of the miracle wrought on the demoniac child, at the foot of the Mount of Transfiguration. Both Matthew and Mark relate this miracle also; but Luke alone records the appeal with which the father of the child fol-

lowed up his petition on its behalf, "Master, I beseech Thee, look upon my son, for he is *mine only child.*" At once we see in these and other tender references to children only to be found in Luke, how the facts mentioned in them must have told on the human affection of our Lord; and can we wonder that the Gospel which contains them, containing as it also does the narrative of the Baptist's and the Saviour's childhood, should have been called "the children's Gospel"?

Women also appear in this Gospel to have shared in the affectionate regard of our Lord; and most certainly He appears to have largely shared in theirs. Those who ministered unto Him of their substance are here introduced to us by name: they are not named in the same connexion elsewhere: "*Certain women* which had been healed of evil spirits and infirmities, *Mary,* called Magdalene, out of whom went seven devils; and *Joanna* the wife of Chuza, Herod's steward; and *Susanna,* and many others, which ministered unto Him of their substance." Martha and Mary, the one cumbered about much serving, the other sitting at Jesus' feet, and hearing His word, are also for the first time introduced to us in this Gospel; and although we meet with them again in another Gospel, the account of them here is at once peculiar and unique: "*Martha, Martha,* thou art careful and troubled about many things, but one thing is needful, and *Mary* hath chosen that good part which shall not be taken away from her." It is in this Gospel that we read how, as He was speaking on one occasion, *a certain woman* lifted up her voice and said, "Blessed is the womb that bare Thee, and the paps which Thou hast sucked." And it is in this Gospel, too, that we read how, on a Sabbath-day, He healed a woman which had a spirit of infirmity eighteen years, and how when He was blamed for doing it on that day, He vindicated Himself in those telling yet touching words, "And ought not *this woman,* being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day?" And again, it is in this Gospel that we read how women followed Him to the cross, and how He turned and said to them so tenderly, "*Daughters* of Jerusalem, weep not for me, but weep for yourselves and for your children; for behold the days are coming in the which they shall say, Blessed are the barren, and the wombs which never bare, and the paps which never gave suck." These notices, along with others, such as of Mary and Elisabeth, are all to be found, and only to be found, in Luke; and they are quite in place in this distinctively human Gospel, demonstrating, as they do so finely, how the human heart of Christ went out in kindliest affection and sympathy as occasion called.

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He further appears in this Gospel to have shown a particularly tender and compassionate regard to *widows*. We do not refer to the attractively interesting story of Anna, "*a widow of about fourscore and four years;*" because, although we only read of her in this Gospel, she is introduced into it for the sake of showing, not His interest in her, but hers in Him. There are but three notices to which we shall advert. It is in this Gospel only that we find His first sermon at Nazareth with its reference in point: "But I tell you of a truth, *many widows* were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto *a woman that was a widow*." It is in this Gospel only that we find the parable of the unjust judge who was constrained by her importunity to do justice to a widow, because "he said within himself, Though I fear not God, nor regard man; yet because *this widow* troubleth me, I will avenge her, lest by her continual coming she weary me." And, again, it is in this Gospel only that we meet with the widow of Nain, whose touching story is told in such a way as most truly corresponds to the *humanness* of the Gospel. First, we are told that the "dead man," her son, who was "carried out" to be buried, was "*the only son of his mother;*" and we see at once how this was fitted to awaken in Christ the truest and the tenderest sympathy. Then we are told that "she was *a widow*," an additional circumstance which could not fail to affect Him most deeply in His human sensibilities. Then, again, we are told that "*when the Lord saw her, He had compassion on her;*" and here we see how "the eye affected the heart," stirring up the fountain of benignant feeling, and making it overflow in the exercise of the most effective loving-kindness. And then again, after the resuscitation of the young man, we are told of the issue in the simple intimation, so exquisitely picturesque, so inimitably expressive of the finest human tenderness—"*And He delivered him to his mother*." These notices, peculiar as they are to Luke, are most characteristic of him; and in their way they also serve to unveil the outgoings in most benevolent and blessed sympathy of the human heart of Christ.

Again, in this Gospel, *the poor* are shown to have been particularly and compassionately noticed by our Lord. Let the beatitudes be noticed in this connexion. In Matthew they are given in their deeper and more spiritual sense—"Blessed are the poor *in spirit;*" "Blessed are they that *mourn;*" "Blessed are they that hunger and thirst *after righteousness;*" but here more pointedly and plainly, and in this respect also more truly

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human, as well as more truly gracious, "Blessed be *ye poor*, for *yours* is the kingdom of God;" "Blessed are *ye* that *hunger* now, for *ye* shall be filled;" "Blessed are *ye* that *weep* now, for *ye* shall *laugh*." Let the injunction given at a chief Pharisee's table respecting feasts, as only to be found here, be also noticed—"When thou makest a feast, *call the poor, the maimed, the lame, the blind*, and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Let the parables for the poor, as we find them here, be noticed too; the human benevolence to be seen in them is so very gracious. There is the parable of the marriage supper. The parable is also to be found in Matthew, but in regal form. Here it is purely human; and it gives at length what Matthew omits, or puts in a most indefinite form, the command to gather in the poor for guests, when those who had been first invited refused the invitation, "Go out quickly into the streets and lanes of the city, and bring in hither *the poor, and the maimed, and the halt, and the blind*." And then there is the parable of the beggar Lazarus. The parable is to be found in no other Gospel. With what interest must the poor regard it. How they must prize it. Can any but be thrilled by its simple story—"And it came to pass that *the beggar* died, and *was carried by the angels into Abraham's bosom*." "Now *he is comforted*." All these references to the poor are most certainly here in place. It is from this Gospel we chiefly learn how for our sakes Christ himself became poor,—"*laid in a manger*" at His birth,—the sacrifice of poverty offered at His presentation, "according to that which is said in the law of the Lord, *A pair of turtle doves or two young pigeons*;" and with these and other analogous notices of His humble life as here recorded, we cannot be surprised to find so many notices of His brotherly-kindness for the poor, illustrating and exemplifying, most expressively as they do, the fulfilment of His mother's song, which is also to be found here only—"He hath put down the mighty from their seats, and exalted *them of low degree*. He hath filled *the hungry* with good things, and the rich He hath sent empty away."

To *outcasts* also He is seen in this Gospel to have manifested a most graciously benevolent regard. We might here refer to His friendly recognition of publicans, so abhorred as they were on account of their professional character and occupation by all the Jews. The parable of *him who stood afar off* in the temple, and with downcast eyes smote upon his breast, saying, "*God be merciful to me a sinner*," is in this Gospel only. The story of *Zaccheus*, who "received Him joyfully" when He offered to

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become his guest, is also in this Gospel only. But we pass from these and other distinctively peculiar references to various notices of His tender-heartedness to those who were even more despised, and more deservedly despised. It is in this Gospel only that we find the story of "*a woman in the city, which was a sinner*," with its touching record of her humble penitence at His feet, and His gracious acceptance of her love and forgiveness of her sin. And it is in this Gospel only that we find that "Gospel within the Gospel," the parable of *the prodigal son*, with its inimitable portraiture of his profligacy, degradation, repentance, and welcome home. And, again, it is in this Gospel only that we find, what has been to many dying and despairing sinners, the most blessed gospel-memoir in the Bible, the memoir of the penitent "*malefactor*" on the cross, with that humble prayer of his, so heart-affecting, "Lord, remember me when Thou comest into Thy kingdom;" and that soul-thrilling answer of our Lord's, so very, very gracious, "Verily, I say unto thee, to-day shalt thou be with me in paradise." These various notices, as found only in this Gospel, are most remarkably distinctive; and he must be very slow of apprehension who does not discern, as reflected in them, the tenderly gracious exercises of that human heart, of which this Gospel is so much the mirror.

(4.) Once more, *in this Gospel the catholic relations of His humanity come out in very numerous references and incidents.* Look at the table of His genealogy as it is here recorded. In Matthew it traces up His ancestry in the *legal* line to *Abraham*, and there it stops: it is a strictly Jewish genealogy. Here it holds to the *natural* line, and, to show His relation to the entire family of man, runs up to the common father of the race in *Adam*, the first of men: it is a purely human genealogy. The first shows His relation to the nation; the second His relation to the world. Look also at the parables as they are here recorded. The very *form* in which they begin is characteristic. Those which are recorded by Matthew, bearing as they do upon the royal dignity of Christ, begin, "The kingdom of heaven is like"—this or that. "The kingdom of heaven is like unto a man which sowed good seed in his field." "The kingdom of heaven is like to a grain of mustard-seed." "The kingdom of heaven is like unto leaven." "The kingdom of heaven is like unto treasure hid in a field." "The kingdom of heaven is like unto a merchantman seeking goodly pearls."* In Luke, on the other hand, the royal formula is never used; every one begins

* There are but three parables in all, as given by Matthew, which do not begin with this peculiar form; but even in them these are royal references both characteristic and significant.

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with a distinctively human reference. "And the Lord said, Whereunto then shall I liken *the men* of this generation?" "A certain *man* went down from Jerusalem to Jericho, and fell among thieves." "The ground of a certain rich *man* brought forth plentifully." "A certain *man* had a fig-tree planted in his vineyard." "What *man* of you, having an hundred sheep." "A certain *man* had two sons." "There was a certain rich *man*, which had a steward." There was a certain rich *man*, which was clothed in purple and fine linen." The difference between the two Gospels in this respect may be still more impressively recognised by a comparison of such parables as happen to be contained in both. Take the parable of the gospel supper. As given by Matthew, it begins, "The kingdom of heaven is like unto *a certain king* which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding;" whereas in Luke it begins, entirely stripped of its royal references, "*A certain man* made a great supper, and bade many." That both expressions were used by our Lord on different occasions—sometimes the one, and sometimes the other—is not unlikely to be true; but whether or not, that which occurs in Luke most aptly answers to the object of his Gospel, as characteristically the gospel of the Son of man. The *contents* of the parables, as recorded by him, will also be found to be as thoroughly characteristic in their human catholicity. Take the parables of the good Samaritan, of the rich man whose ground brought forth plentifully, of the prodigal son, of the rich man and Lazarus, of the importunate widow, of the Pharisee and the publican,—all of them peculiar to this Gospel,—and whether they be viewed in their outward form or in their specific meaning, it will be seen at a glance that their teaching is generically human, looking out on man as man, apart from national and sectarian connexions,—in his catholic relations to the world at large. And here, to conclude these references, look at the frequency with which the Gospel notices everything which bears a gracious aspect to the Gentiles. It is certainly not exclusive in this respect. It does not fail to notice gracious references to the Jews as well. It is quite catholic in its regards. Here are a few of the Jewish references: "And many of *the children of Israel* shall He turn to the Lord their God." "And the Lord God shall give unto Him *the throne of His father David.*" "Blessed be *the Lord God of Israel*, for He hath visited and redeemed His people." "And the glory of *Thy people Israel.*" "And ought not this woman, being *a daughter of Abraham*, whom Satan hath bound, lo, these eighteen years, be loosed from this bond

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on the Sabbath-day?" "This day is salvation come to this house, forsomuch as he also is *a son of Abraham.*" "O *Jerusalem, Jerusalem,* which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children, as a hen doth gather her brood under her wings, and ye would not." "If *thou* hadst known, *even thou,* at least in this thy day, the things which belong unto thy peace." But the references to the Gentiles are much more numerous; and they are also most expressive. Here is the song of Zacharias, in which he welcomes the rise of "the day-spring," "*to give light to them that sit in darkness and in the shadow of death.*" Here is the annunciation to the shepherds of the birth of Christ, "Behold I bring you good tidings of great joy, which shall be *to all people.*"* Here "just and devout Simeon" speaks of the salvation of God in Christ as "prepared before the face of *all people, a Light to lighten the Gentiles.*" Here, in quoting, from Isaiah, the prediction regarding John the Baptist as "the voice of one crying in the wilderness," while Matthew and Mark stop short with the words, "Prepare ye the way of the Lord, make His paths straight," Luke completes the quotation, as looking out most benignantly on the Gentile world, "Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and *all flesh* shall see the salvation of God." Here we have the discourse in the synagogue at Nazareth, in which our Lord so much provoked His townsmen by quoting the proverb, "No prophet is accepted in his own country," and reminding them in proof how, as typically predictive of His own case, the prophets Elias and Eliseus were sent on different occasions to bless Gentiles in preference to Jews: "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but *unto none of them was Elias sent, save unto Sarepta, a city of Sidon,* unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus, and none of them was cleansed saving *Naaman the Syrian.*" Here we have His rebuke of James and John when they proposed to consume with fire from heaven the village of the Samaritans, in which He was not received, because His face was as though He should go to Jerusalem, "Ye know not what manner of spirit ye are of. For the

* This, it is true, may be rendered, "To all the people;" but still even if it should not be considered as referring immediately to the Gentiles, the expression is characteristically human.

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Son of man is not come to destroy men's lives"—how truly catholic His grace—"not come to destroy *men's* lives, but to save them." Here we read of "the times of the Gentiles"—that is, the times appointed for the full inbringing of the Gentiles along with the Jews into the Church of Christ: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled.*" Here, in a word, we read of Jews and Gentiles being both addressed by the gospel in the message of its mercy: "And that repentance and remission of sins should be preached in His name, *among all nations, beginning at Jerusalem.*" All these references to the Gentiles, as they are to be found only in this Gospel, are at once seen to be in their proper place, when we remember that Luke was a Gentile, and that he wrote his Gospel to a Gentile, and that his object was to exhibit Christ as the Son of man in His broad relations to the family of man, or as the kinsman-Redeemer, not of the Jews, but of the Gentiles also.

And now, to wind up the examination of this Gospel, let us seek to *make a practical use of the view of Christ as seen to be presented by it.* It is not enough that we are able to trace the specific features of His character and life as they are here exhibited. It is not enough that we can place ourselves in the proper standing-point of contemplation, so that we can appreciate the likeness, exactly as it has been drawn, and in the very light and shade in which it is intended to be seen. We must receive into our heart and home the glorious One who is thus revealed; and we must look at Him, and look at Him again and again, until, by the contemplation, we are transformed into His very likeness, until "we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The Gospel has not been written to please our sense of beauty, or our emotions of taste and tender feeling; the object it has in view is our salvation,—our deliverance from sin,—our conformity to Christ,—our preparation for heaven. And hence in the study of it, as we have it here, let us remember that its exhibition of Him as the Son of man is designed to show us what *we* should be as men,—*that as He was, so should we be in the world.* Let *children* look at Him,—the Child subject to His parents, and attending with them on the ordinances of God,—and learn a lesson of youthful piety and filial duty. Let *men* look at Him when on His knees,—at His baptism,—in choosing His apostles,—on the mountain apart,—in all cir-

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cumstances, and on all occasions,—and learn that "men ought always to pray, and not to faint." Let *us all* look at Him in the exercise of His human sympathy and compassion, and learn to be kind one to another, tender-hearted, pitiful, compassionate, merciful. Let *us all* look at Him as the Saviour born unto all people, "a Light to lighten the Gentiles, and the glory of Thy people Israel;" and let us learn to send the gospel to both Jews and Gentiles, so that they and we may share alike together in "the common salvation" bestowed by Him. In fine, let *us all* "come unto God by Him," "the Man Christ Jesus," the one only Mediator. Let us hear Him say in answer to the prayer of the ancient Church, "O that Thou wert as my brother, that sucked the breasts of my mother,"—"Behold, I am according to thy wish; I also am formed out of the clay: behold, My terror shall not make thee afraid, neither shall My hand be heavy upon thee;" and as we believingly contemplate Him in this character, we shall find that He grows upon us, and that we ourselves grow in the contemplation of Him; insomuch that, while as here seen in Luke to be the Son of man, He may be truly said to have become like us, we at length may also be said to become like Him, as next He is seen in John to be the Son of God,—warranting us then to say in the lively hope of the most jubilant expectation, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And *every man* that hath this hope in him purifieth himself, even as He is pure."

ART. II.—GOD'S DISPENSATIONAL DEALINGS WITH MAN.

THE Apostle Paul, in his Epistle to the Hebrews, gives us some very pointed instructions in regard to our pursuit, as believers, after divine knowledge;—instructions much needed, and such as, for their own comfort's sake, Christ's true people ought diligently to observe. He admonishes us that when brought, through grace, savingly to receive the truth as it is in Jesus, we should not rest content with the reception of the mere rudiments thereof, but rather make it our aim to attain the comprehension of those

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higher things in the Christian scheme which (as he elsewhere speaks) "God hath revealed unto us by His Spirit." And this is not an unimportant matter,—one on which we are at liberty to please ourselves, on the low and unworthy ground that our soul's well-being is unconcerned. On the contrary, we are distinctly warned that by such inattention we expose ourselves to spiritual peril of even the very weightiest kind.

Now, our present subject, as intimated in the title of this paper, being one of those "deep" and mysterious things revealed to us of God, we cannot, perhaps, more appositely preface our remarks thereupon, than by a short expository review of the particular portion of St Paul's writings above referred to, and which will be found in the close of the 5th and beginning of the 6th chapters of the Hebrews. The 5th chapter begins with some striking observations on the Priesthood of Christ as typified by that of Melchisedec, and then (at ver. 11) we have the apostle declaring that he had "many things to say" of the Being to whom he refers,—which may have been either of the two spoken of, (Melchisedec or our Lord,) or, more probably, *both* personages, in regard to the typical resemblance between them, on which he was observing.

But now, mark what follows: The things St Paul had to say are (he asserts) "hard to be uttered," or rather, hard of comprehensive explanation. And why?—"seeing," the apostle adds, "ye are dull of hearing." It is the *obtuseness* of the disciple rather than the *abstruseness* of the lesson on which the instructor lays the stress of blame. It is an actual *fault* which the apostle charges upon those to whom he writes. He censures them as being "sluggish in ears," (for such is the precise force of the Greek,) an impeachment almost identical in expression—strictly so in import—with that which our Lord brought against the two disciples returning from Emmaus, when, in that they failed to apprehend the depths of prophetical revelation concerning Himself, he termed them "fools, and slow (or stupid) of heart."

Having made, then, the charge of which we speak, the apostle proceeds, in the last three verses of the 5th chapter, to substantiate it. He had accused those, to and concerning whom he wrote, as being "dull of hearing." But how comes this to be? Whence does this state of things result? "FOR," he says, because, *i.e.*, of this originating circumstance—by reason of this inducing fact—"for when for the time"—owing, namely, to the long-standing of your discipleship—"ye *ought* to be *teachers*"—so fully versed in the higher branches of divinely-revealed truth as to be thoroughly competent to instruct others,

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yet rather "ye have need that one teach you again—(his continual iteration of the introductory lesson)—"which be the first principles"—(literally, the elementary rudiments of beginners)—"of the oracles"—(or revealed truths)—"of God, and are become such as have need of milk"—the food of 'babes in Christ'—of such, *i.e.*, as have not advanced beyond the appropriating reception of the rudimental truths of salvation referred to, and are not prepared for that "strong meat," as the apostle goes on to call it, which "belongeth to them that are of full age, even those who, by reason of use"—(literally, and in continuance of the metaphor, 'habit of body'—"have their senses exercised"—(their physical organs trained)—"to discern both good and evil"—or rather, to discriminate between nutritious diet and that which is unwholesome and injurious.

And now comes the commendatory injunction of that sound and profitable method which Christ's people should adopt and maintain. "*Therefore*, leaving"—(literally, 'the word of the beginning of Christ,' but, as our version puts it)—"the principles of the doctrine of Christ"—(those principles being, as is immediately shown by their enumeration, the elementary essentials of the gospel)—"let us go on unto perfection;"—the perfection intended being, as the whole preceding context shows, the full, accurate, and edifying knowledge of God's complete system of truth and of doctrine, as graciously revealed by Him to be the inalienable property of all true believers;—"and this will we do"—adds the apostle, 'this we take upon us to do as our positively incumbent duty'—"if God permit."

But here it may, and by many, no doubt, it *will* be said—'Those who have the time, the ability, the inclination, may well give themselves to the diligent study of those deep things of God which, it cannot be questioned, are here intended, and the search into and investigation of which *are* here undoubtedly warranted, and even expressly enjoined; but, for our part, we will humbly rest content with the knowledge of these first principles of gospel truth—that Christ died for our sins and rose again for our justification—which are essential to salvation, and which, if heartily received, are of themselves sufficient to insure it.' An apparently modest decision this, and therefore plausibly considered by many a becoming one. But, before we finally adopt it, there is an important consideration which we should carefully ponder and lay well to heart. We *cannot* adopt and act upon it *without actual risk to our souls.*

This is no unauthorised assertion—no mere man-devised determination of the objection proposed. Pointedly and distinctly does the inspired apostle in the context pronounce upon the

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question. For mark what follows in immediate continuation of his condemnation of those who rest content with the "milk" of the gospel, and decline to make progress to "full age" by feeding upon its "strong meat." Mark well, all ye believers, and be warned by the stirring application which he presses on us in conclusion of his subject. "For it is *impossible* for those who were once enlightened, and have *tasted* of the heavenly gift"—as recipients, to wit, of the elementary principles of the gospel"—"and were made partakers of the Holy Ghost, and have *tasted*"—the same expression again—"the good word of God"—*i.e.*, its saving doctrine—"and the powers of the world to come, *if* they shall fall away, to renew them again unto repentance." Now, we enter not here into the controversy as to how far this, amongst similar passages, affects the doctrine of final perseverance. This only need to be said upon the point in connexion with our present subject—namely, that the passage under notice distinctly assumes and asserts the possibility of falling away after a certain reception of rudimental gospel truth; and, further, (and here is the point we are especially concerned with,) that the persons here intended, as liable to the fearful peril pointed out, are such as *rest* in the reception of the elementary principles of this faith as enough to insure their soul's safety; but who refuse to study, to search into, and to edify themselves by, these "deep things of God" which, by "the Spirit," He "hath revealed" for His people's comforting appropriation.

Such, then, is an apostle's testimony—clear, positive, and unimpeachable—to the nature of the Christian's duty in respect to the study of "the deep things"—the things "hard to be uttered," as here termed, of the gospel of Jesus; and practically convincing should that testimony be with all who are disposed (as all professing believers *ought* to be) meekly and teachably to receive and follow the precepts and counsel of the God-inspired "holy men of old." But not of necessity, in that men *are* believers, is this the case. Too many such are actuated in this matter by a certain specious, yet wholly false humility. They are thereby rendered neglectful of the "strong meat" which, the apostle declares, "*belongeth* to them that are of full age," and who, as of long standing in Christ's school, ought, he further assures us, to be able to instruct others, instead of *stagnating*, as they do, in the first and rudimentary principles of "the oracles" —the scriptural revelations—"of God."

Well, then, may all true believers, whose due *growth* in grace and in the knowledge of Jesus their Saviour is at stake—well may such be warned and exhorted to set themselves to look into

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and to investigate the things, yea, "the *deep* things" which God hath prepared for them that love Him in His Son! True, it doubtless is, that the natural eye and ear cannot see and hear the things in question; true, that they cannot find acceptance in the unrenewed heart; nevertheless God, we are expressly assured, "*hath* revealed them unto *us*"—(unto such of us, *i.e.*, as truly believe and earnestly desire to make progress in Christ's school)—by His own Holy and instructing Spirit.

Let us mark, then, and lay carefully to heart, as introductory to the precise subject we have to discuss, the inevitable conclusions and intimations of that striking passage from the Hebrews which we have reviewed. Let us weigh well the force of the "FOR" of chap. v. 12, which explains how it is that "the deep things" of the gospel are overlooked, and impeaches as blameworthy those believers who overlook them; of the "THEREFORE" also of chap. vi. 1, which shows us, if liable to the charge advanced, the better way; and of the "FOR" again of ver. 4, so pointedly declarative of the positive peril to which they wilfully expose themselves who disregard the apostolic counsel, and come short of their duty as the pupils (so to speak) of the Holy Ghost.

But enough on this point which, as we have observed, is but introductory to the immediate subject before us—a subject which, without some such commendatory notice, cannot well be enforced as strongly as its importance demands. Our subject is "God's dispensational dealings with man," in treating which I would take as our starting point a text that admittedly brings before us one of God's "deep things"—a matter "hard" indeed "to be uttered," seeing men, even the vast majority of believers, "are dull of hearing"—slow-hearted, as our Lord puts it, in comprehending the revelations of the Scriptures. The text in question will be found in Eph. i. 10, and, taken with its context, it declares that "in the dispensation of the fulness of times," it is God's determined purpose, "according to His" own "good pleasure," to "gather together in one all things in Christ, both which are in heaven and which are on earth—*even in Him*."

Now, it will tend to the profitable understanding of this passage, and of our general subject as connected with it, if we carefully notice two remarkable expressions employed by the apostle. And, first, in regard to God's purpose and intention at the time referred to, we have it stated in our version that He will "gather together in one all things in Christ." Now, the original expression is singular and emphatic. It occurs in but one other place in the New Testament—namely, in Rom. xiii. 9, where, speaking of God's holy commandments, St Paul says

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that, in the short sentence he gives, they are all "briefly comprehended," or summed up. The Greek word in question is formed from a particle which in composition has (amongst other meanings) the force of our word "*up*," and a noun which signifies a head or sum-total. The literal meaning, then, of the compound word before us would be (as has been often observed) 'to head up in one;' and the entire phrase would perhaps fairly bear this interpretation as its precise meaning in the connexion—'that He might in Christ subjugate all things to Him as the personally ruling Head.'

We have next a statement in regard to the precise period when this predetermined purpose of God is to be fulfilled and brought about. "In" (or at) "the dispensation of the fulness of times." Now, what are we to understand by this word, "dispensation"? The original term is peculiar: it is formed of two Greek words, which, together, signify *the law of a house*, or *house-law;* and it is almost identically the same as our English word '*economy*,' which is directly derived from it. The compound expression occurs in a threefold form in the New Testament. As a verb we have it once, (viz., in Luke xvi. 2,) where the unjust steward of the parable is told that he can no longer 'act as steward'—superintend, *i.e.*, his employer's property and concerns. As a noun of personal denomination we have it frequently used of such as manage affairs of various kinds intrusted to them. This form of the compound word it is that our version renders "steward" in the parable of Luke xvi., under the same appellation too, (though rendered "chamberlain" by our translators.) Erastus is spoken of, in Rom. xvi. 23, as an official of the city of Rome, while in many places the word is employed in designation of the ministers of Christ's gospel. The third form in which we find the expression is that which occurs in our text, and in a few other places. In the parable of the unjust steward we have all three forms used,—the steward himself under the second form of the compound word; the actions in such capacity under the first form; and the superintendence exercised under the third, as now before us. Looking, then, to the scriptural use, in its various forms, of this composite term, and attentively considering those passages where it occurs, as also the precise import of its two derivatives, we gather this as the full meaning of the expression as employed in our text. The "dispensation" (or economy) intended is God's distinctive mode (personally or by His deputies) of dealing with, of managing, and directing His *mundane house* (so to speak) at the particular period referred to; and what is or will be the period pointed at?—that 'of the fulness of *the*

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times,' (for such is the literal interpretation,) so that we may thus read the passage, and make the clearer its drift and scope. 'It is God's determined purpose, according to the good pleasure of His own mysterious will, as expressly made known unto us, in that particular economy (or divine house-law) which is to be inaugurated at the future period of the fulness of the times, to head up in Christ *all things*, as well those which are in heaven as those which are upon earth.'

Thus, then, have we express intimation here of a particular dispensation, economy, or house-law, as hereafter to be revealed and acted upon. But there is something else intimated in the passage: there is a certain suggestion made of that which Holy Scripture throughout fully discloses—namely, that sundry other distinct dispensations will have preceded that especial one here intended. The apostle speaks here of a certain dispensation, giving to it a distinctive name, and he thereby suggestively teaches that it is but one of several under which, since the creation, God has successively dealt with men. We proceed, then, to specify and briefly observe upon these various dispensations as clearly revealed in the Scriptures, premising that such distinct dispensation, to entitle it to be so considered, must be characterised by a *distinct* covenant, setting it forth and establishing it as, for the time being, God's mode of dealing with man; by a *distinct* failure on man's part to observe such covenant; and by *distinct* judgments (the divine punishment of such failure) marking the abrogation of the dispensation in question. Keeping this guiding maxim in view, it would seem that from the creation of man onwards the Scriptures describe or foretell *seven* manifestly distinct dispensations as covering and embracing all human history until the commencement of the eternal state. Of these seven dispensations *five* are past and ended; under the *sixth* we at present live; the *seventh* is yet to come.

I. The first dispensation, then—which has by some been termed the *Adamic*, but which may, as more distinctive, be named the PARADISAIC*—was that during whose continuance our first parents occupied the garden of Eden. They brake the easy covenant which God had been pleased to make with them, and the dispensation then terminated in judgment and woe.

II. The second dispensation—which may be fitly designated as the ANTEDILUVIAN PATRIARCHAL—extended from the expulsion from Paradise to the Flood. It would seem that under this dispensation men were required to observe certain rudimentary

* It began and terminated with the residence of our first parents in *Paradise;* while *Adam* lived far on into the second dispensation.

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religious rites, (pointing to the promised seed of the woman,) as prescribed of God to Adam, and fulfilled by Abel, while neglected and scoffed at by Cain. As has ever since continued to be the case, men then were divided into two distinct bands or companies—the children of God and the children of the devil. Gradually these latter increased in proportionate number, and waxed in fiercer rebellion. At length the cup of human guilt filled to the overflow, whereupon He who alone could "let" was "taken out of the way," the Spirit ceased to "strive," and God's little remnant (but eight in number) being provided for, the flood came in overwhelming judgment on the world of the ungodly.

III. The third dispensation followed, which we may fully distinguish as the POST-DILUVIAN PATRIARCHAL.* Men now owed obedience to a covenant which God in His mercy made with Noah. But again did their fallen and corrupt nature come short. Rebellion against God, and apostasy from His covenant, came to a head in the building of Babel, whereupon God again interposed in judgment, and, by confounding the tongues of the hitherto united world, He prepared the way for the selection of a particular race through whom to carry on unto completion His mighty and marvellous designs.†

IV. The fourth dispensation presently succeeds. It may be distinctively termed the PATRIARCHAL ISRAELITISH. The Lord now makes a covenant with Abraham, under which his immediate descendants, in the line of Isaac, (the child of promise, and, as we may say, special heir of the entail,) are set apart to be the recipients of God's care and love. The ancient mode of government under patriarchs or heads of families is continued, until at length its inefficiency is fully tested and evinced; when, with accompanying judgments in chastisement of the Israelites for their rejection of Jehovah and their deliberate choice of the golden calf as their Saviour from Egyptian bondage, this dispensation also comes to a close.

V. Next follows the fifth dispensation, which may be entitled the LEVITICAL ISRAELITISH. Under it the Levitical law, as

* It has been called the *Noachian* dispensation; and the term is a just one, as pointing to the individual with whom the distinctive covenant was established. As known in the former instance, (and indeed in those which follow,) a designation pointing to the entire period of the dispensation's continuance seems more suitable for distinction's sake.

† In an article in this periodical, (see Number for Jan. 1867, p. 95,) this dispensation is made to end with "the destruction of Sodom and Gomorrah;" but very arbitrarily and inconsiderately it would surely seem; for why (to assign no other reasons) terminate a dispensation which embraced the whole inhabited world with a merely *local* judgment?

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given to Moses on the Mount Sinai, with its *pictures* of good things to come, was intended to serve unto the children of Israel as their schoolmaster to bring them unto Christ, their long-promised Messiah. But this, the proper intention of the law, was overlooked and disregarded; and so when the verbally foretold and ceremonially typified Messiah came, as a nation the Jews rejected Him, whereupon they were temporarily rejected of God. Amid fearful judgments their city and temple were destroyed, and being summarily ejected from their own land, they became a scoff and a byeword throughout the earth, as they continue to be to this very day.*

VI. Such are the past dispensations of Holy Scripture,—broken all of them, in the first instance, by men, and then in outpoured judgments abrogated by God. We come now to the sixth dispensation, under which our own lot is cast, and which we may fitly designate as that of *the Gentiles*, unto whom grace and mercy, temporarily despised and rejected of the Jews, are offered in and through Christ Jesus. Now, we may here observe, that as in the preceding dispensation, which was truly and strictly *Israelitish* in its character, individual Gentiles were from time to time admitted to its privileges, even so it is in regard to the sixth and Gentile dispensation, whereof we at present speak. Under it, and from the earliest days of its institution, Jews are, and have been from time to time, received within its terms, and made partakers of its privileges. But still the peculiar characteristic of the dispensation is strictly that which in Acts xv. St James so pointedly asserts. It is a *gathering out* from the Gentile world of a people for God's name. For eighteen centuries has this dispensation already endured, and although neither man nor angel knoweth or can declare the day or the hour when it, like its predecessors, will come to a close, yet scripturally-revealed symptoms of its approaching end are even now thickly manifesting themselves around us; while we assuredly know and gather from express revelation upon the point, as also from former analysis, that this sixth and Gentile dispensation will set in widespread rebellion, and will be abrogated of God amid fearful and overwhelming judgments.

It is the baseless dream of many, that under the present

* That this dispensation is a distinct one (a change having occurred at the period above noticed) is very evident from (amongst other places) Jer. xxxi. 31, &c., where, in announcing the future covenant with Israel to be made under "the dispensation of the fulness of the times," the Lord declares that it will be different from that which He "made with their fathers *in the day that*" He "*took them by the hand to bring them out of the land of Egypt.*"

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state of things, and by ordinary means as now in operation, the world at large will become truly converted to God, until at length the ancient predictions of the prophets will thus be brought about, and the earth being *first* filled with the knowledge of the Lord, the Saviour's second advent will occur, and *then* and *thus* the end shall be. But this notion, as already observed, is in direct contravention of all foregoing analogies, all previous dispensations having come to an end through failure on man's part to observe their respective covenants, met by divine judgments avenging their several infractions. And the conclusion which the analogical argument suggests, the direct testimony of revelation confirms and establishes. The Lord, as all true believers will admit, *will* a second time visit this our world, but He will *not*, when He comes, find the people *all* righteous. He will *not*, as the post-millenarians fondly fancy, come to a prepared world of universally prevailing truth, and equity, and peace. He has Himself proposed that suggestive question which, as taken with its context, necessitates a negative reply; "nevertheless when the Son of man cometh shall He find faith"—*the* faith rather "upon the earth." And affirmatively He declares in the same connexion that His "days"—the period of time, *i.e.*, at which He shall come again, will closely resemble the days of Noah and the days of Lot, when, in consequence of superabounding iniquity, the flood of waters in the one case, and the overwhelming fire in the other, fell upon the guilty and destroyed them all.

VII. But the sixth of God's dispensations having been thus brought to a close, through failure on man's part punished by fearful judgments from the Lord, He whose the right is, He who by His atoning work has redeemed to Himself this earth as His purchased possession, will now at length come in His glory to restore all things, to make a new covenant with His rebellious people Israel, whom (healing the rent that since the death of Solomon has separated them into two parts) He will set up again in their own land in more than their ancient glory, bringing the nations of the Gentiles also under His sway, so that now indeed shall the sayings of the prophets be fulfilled, "He shall have" actual personal "dominion from sea to sea, and from the river unto the ends of the earth," which, through its length and breadth, "shall be filled with His glory." "Righteousness and praise shall" now "spring forth before all nations," in such wise that "the knowledge of the Lord" shall overspread the world even "as the waters cover the sea." Now, as the passage in Eph. i. speaks, shall He (Jehovah) "gather together in one," head up, (as we have explained the expres-

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sion,) under Christ, the one great chief, "all things," those which are in heaven in addition to those which are on earth. The saints that sleep in Jesus are patient expectants of His coming, and who, *at* His coming, shall have been raised from the dust of the earth to inhabit with their Lord the heavenly Jerusalem, and the children of men—the mortal residents upon the millennial earth—shall together own one common Head, even the Lord Jesus Christ, in and through whom they both *have* attained and *do* attain the end of their faith, even the salvation of their souls.

But glorious as is the state of things we speak of, in respect to the actual reign of Christ and His raised and changed saints, even during this millennial dispensation, men, the subjects of that reign, are *still men* insomuch that not even yet is stability to be expected. True, the devil shall now be bound, and (a prisoner in the bottomless pit) be powerless to tempt or assail the children of men, who, so long as they are freed from his wiles, will doubtless be kept back from the overflowing of iniquity. It would seem, however, that the lesson of human frailty will not even yet have been fully learned, or the depths thereof sufficiently displayed. As one has said * upon the point, man, who under previous dispensations was "tried with the knowledge of good and evil, *amidst only evil*," with failure in every instance as the result; being now similarly "tried," "amidst only good," fails as he did before. For at the end of a thousand years of trial, and we can but conclude by reason of failure and in punishment thereof, the devil shall be "loosed out of prison." Forthwith shall he set himself to his old work, and finding men prone as ever to evil, he shall entice from their due allegiance the nations of the earth. Short-lived, however, shall be his triumph. Once again shall human failure incur divine vengeance. Destruction—sudden, irretrievable, *final*—shall overwhelm alike the tempter and the tempted, the deceiver and the deceived. The *seventh* dispensation, that "of the fulness of the times," (as St Paul speaks,) shall so be brought to a close, the mouth of the Lord having spoken it,—the general judgment shall immediately ensue, and then shall commence the eternal age. Now shall God "make all things new," now shall the holy city, now Jesus alone, be set up on the renewed earth, and now and henceforth throughout eternity God shall be "all in all!"

Such, then, is a sketch, necessarily hasty and incomplete, of

* The Rev. E. T. Vaughan, in a work entitled, "The Expectation of the Church," as quoted by the Rev. James Kelly in his "Fourth Series of Lectures on Subjects Connected with Prophecy."

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the various dispensations under which, from man's first creation until the consummation of all things, God in His good pleasure has dealt, now deals, and, as prophetically intimated, will yet deal with the children of men. We have seen that we are ourselves living under the *sixth* of these scripturally-revealed dispensations, the distinctive feature of which is, that God, having temporarily rejected His chosen people, (who shall remain outcast until they shall repentantly say, "Blessed is He"—their once scorned Messiah—"who cometh in the name of the Lord,) has made a parenthetic covenant with us sinners of the Gentiles, to the end that he may take out of us "a people for His name." And we have further seen, that after this present dispensation another will succeed, which shall be inaugurated by the second coming of our Lord, who, with His risen and changed saints, shall personally reign for a thousand years over His *re-accepted* people Israel, and over the converted Gentiles. Having directed special attention to the words of St Paul in Eph. i. 10, it remains that we briefly notice the description there given of this millennial dispensation as God's final dealing with mortal men. It is there termed "the dispensation of the fulness of the times"—a descriptive phrase, not merely significant of the actual finality of the dispensation itself, but such also as makes distinct allusion to certain "times" (or eras) which, running on to the very inauguration of the dispensation spoken of, shall then and thereby be simultaneously completed and fulfilled. Some of these times we may shortly notice; and first may be named "the times of the Gentiles," as expressly pointed to by our Lord himself. "Jerusalem," He hath forewarned us, "shall be trodden down of the Gentiles until *the times of the Gentiles be fulfilled.*" In other words, and as St Paul speaks in Eph. i., until "*the fulness of the times* of the Gentiles be come." Secondly, and as co-existent herewith, is *the time of Israel's blindness,* as spoken of in Rom. xi., "Blindness in part," we there read, "is happened unto Israel *until* the fulness of the Gentiles be come in"—the completion of both these "times" or eras occurring at the second coming of our Lord. We may specify also, in the third place, *the time of creation's bondage,* as referred to in Rom. viii., where we learn that the groaning and travailing in pain of universal creation shall cease at the manifestation of the sons of God—*i.e.*, at the setting up of the millennial dispensation whereof we speak. And we may notice, fourthly, *the time of Satan's rule as the prince and god of this world,* which shall come to an end when "in the fulness of time" he shall be bound and "cast into the bottomless pit," "that he" may "deceive" men "no

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more until the thousand years be fulfilled." Besides these principal ones other "times," as in sundry places spoken of in the Scriptures, might be mentioned, did time permit, which shall also simultaneously run on to "the fulness" of all times, and then together find their completion, when Christ shall come the second time to "have dominion from sea to sea, and from the river unto the ends of the earth."

One short remark in conclusion of this paper. The things that have come under our notice are no doubt deep and hard of comprehension, nevertheless they are most assuredly the true sayings of God, revealed unto us by His Holy Spirit. As such, then, we are bound to give "earnest heed" unto them: it is our plain duty, it is our great privilege, to let them sink down into our ears, to the end that they may bring forth their due fruit in our growth in grace and in the more intimate knowledge of Him who loved us and gave Himself for us. Be it then our *primary* care and concern to believe in Jesus to the salvation of our souls, and *then*, when duly built on Him the great and sure foundation, let us see to it that, as St Paul so pointedly admonishes, we "go on" from the rudimentary principles of the gospel "*unto perfection*," not laying over and over again the foundation of our faith, not feeding perpetually upon the infantile "milk" of the word, but edifying ourselves in and by the deep and glorious things which God by His Spirit has revealed for our express learning, using that "strong meat" which belongeth to the adult believer whose "senses" are "exercised to discern both good and evil."

⁂ It is right to observe here that the subject of the foregoing paper was suggested to my mind by two articles which appeared not long since in two prophetical publications of the day. They neither of them seemed to me quite correct in their enumeration of, and discrimination between, the several "dispensations" of Holy Scripture; and regarding the subject as one of very great importance in its bearing upon the due study of prophecy, I have ventured on submitting my own thoughts thereupon to the students of prophetical revelation, feeling assured that, however far I may (possibly) be astray in my views, *something* must be gained on every careful investigation of the subject.

One of the articles to which I here refer will be found in the *Quarterly Journal of Prophecy* for January last, (1867.) It is

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termed, "Rules for reading the Scriptures," and the various dispensations of Holy Writ are there shortly given as follows, (p. 95):—

I. The *Adamic.*
II. The *Antediluvian Patriarchal.*
III. The *Noachean.*
IV. The *Abrahamic.*
V. The *Mosaic.*
VI. The Dispensation of *grace.*
VII. The Dispensation of *judgment.*

It will appear from my above paper how far and wherein I consider this enumeration of the divine dispensations incorrect, and their names wanting in *distinctiveness,* (if I may be allowed the expression.)

The second article above alluded to appeared in the *Rainbow* for January 1867, p. 3. It is by the Rev. George Lloyd of Darlington, who takes as his theme the same verse (10) from Eph. i., which (with the intention of as closely as possible following him) I have myself commented on above. Mr Lloyd thus enumerates and names the dispensations.

I. The *Adamic.*
II. The *Antediluvian,* (terminated by the *flood.*)
III. The *Patriarchal,* ("commencing with *Abraham,*" and so overlooking altogether the covenant with *Noah.*)
IV. The Dispensation of *the Law.*
V. That of the *Gentiles.*
VI. That "*of the fulness of times,*" (or the millennial.)
VII. The *eternal* dispensation, which is, I conceive, a complete misnomer, as the eternal state cannot scripturally be termed a dispensation. It will be seen that by omitting Mr Lloyd's *seventh* dispensation and inserting as the fourth in his list the *Noachean,* (as so many term it,) and then by altering the names as (for distinction's sake) I have suggested, his (Mr Lloyd's) views and my own will essentially correspond, and our respective systems become in a great measure harmonised.

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Art. III.—WE SHALL NOT ALL SLEEP.*

THIS is a truth, of which the Old Testament knows nothing. The saints of patriarchal and prophetical days had not heard of this "changing," without the passage through death. They knew indeed of two who had been "translated that they should not see death"—Enoch and Elijah, but as to these being an earnest or first-fruits of others in the last days they knew not anything. They knew, too, the great truth of resurrection from the dead; and from Job to Daniel we have brief, but quite explicit testimony of their faith as to this, so that Martha was merely confessing the old faith of the Church from the beginning when she said, "I know that he shall rise again in the resurrection at the last day." They knew, too, the glory of the latter day, under the reign of the woman's seed, the promised Messiah; but it was chiefly of the earthly glory, as connected with Israel and Israel's land, that the prophets spake. They knew, too, the hope of Messiah's coming, and that at that coming the just would arise. But the results of that coming to those of His people who should be alive when He came, they had not had revealed to them.

They knew only the great general truth which man's earthly history, as well as God's Scripture, had told them that the sons of Adam were to die and be buried. This they thought to be the universal lot without exception or limitation. Hence dying was called "Going to their fathers," (Gen. xv. 15;) "being gathered to their people," (Gen. xxv. 8;) "Going the way of all the earth," (Joshua xxiii. 14;) "and the grave is called the house appointed for all living," (Job xxx. 23.) Hence the Psalmist asks, "What man is he that liveth and shall not see death, that he deliver his soul from the hand of the grave?" (Ps. lxxxix. 48;) and again he says, "Ye shall die like men," speaking of death as the common lot.

This is the apostle's meaning in the expression, "Behold, I show you a mystery," that is, *a secret*—something hitherto unrevealed—something which our fathers and the prophets knew not. For this is the true sense of the word here and in other places.

God had a special design in keeping before men's eyes this solemn truth in all its universality without reference to any exceptions. The doom was certainly to be all but universal, the exceptions being so few, so that this fully accounts for the use of the words answering the universal lot. But God's object

* We shall not all sleep, but we shall all be changed.—1 Cor. xv. 51.

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in pressing these on man was to bring him back always to the original source of the evil that was overflowing the world—Adam's sin. It was to remind him of the primal curse, "Dust thou art, and to dust shalt thou return," and to remind him also of the exceeding sinfulness of the sin that had drawn on man such a universal curse. For it was *one* sin that did it all. It was not the continued sin of the race in after ages that inflicted the woe. It was the *first* sin—*one* sin, no more! One sin did it all. One sin introduced the universal curse. One sin let loose upon our race the last enemy. One sin expelled immortality from earth, and infused the poison of death into the veins of Adam's race! This was the awful testimony lifted up by God in the ears of man—a testimony confirmed by every death-bed and every tomb. These all say, See what the *one* sin has done! Not merely see what *sin* has done, but what the one sin of Adam did. Sin might not have appeared so malignant had all this mortality been the result of millions of transgressions; but how desperately malignant and terrible in its power does it seem, when we are told "*one* sin did it all." As to the deluge, with its wide-sweeping ruin, we may say, many sins did it. As to Sodom and Gomorrah, with their fiery desolation, we may say, many sins did it. But of death itself, the thing which man knows so well, yet fears so much, we are taught to say, one sin has done it all! Oh, what an unutterable malignancy must there be in sin, with what a condemnation must the just law condemn it, and with what a hatred must the holy Lord God hate it, when its consequences are so fearful, so universal, and so humbling to our race.

The two exceptions to the universal doom, to which I have referred, could not lessen the force of the solemn truth proclaimed for four thousand years. They merely showed that God could, when He pleased, deliver an individual saint from death, but they revealed no purpose of God either as to any generation of saints, or as to the connexion of the deliverance of any such generation with Messiah's coming. Till the apostle wrote to the Thessalonians and to the Corinthians there was no explicit statement upon these points, though something certainly might have been inferred from several of our Lord's parables and words of exhortation to His disciples. Up till the apostolic age, the ancient sentence of death pronounced in Adam's ears, and for Adam's sin, was suspended in all its sad solemnity over every generation and every individual of our race.

But now we have learned that there is to be an important exception to the universal sentence. A whole generation of

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saints are to be rescued from the otherwise universal doom. How many or how few this implies we cannot say. It seems to include the whole generation of saints who shall be alive when the Son of man returns in glory. The apostle thus states it in his Epistle to the Thessalonians. He there divides the whole company of saints from the beginning into two sections—those who shall be sleeping in their graves when Christ comes, and those who shall be alive, (ch. iv. 15–17.) Of the sleeping saints he thus writes, "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or go before) them that are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Of those who are awake he thus writes, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." In his Epistle to the Corinthians, in that chapter from which our text is taken, he thus writes, with equal explicitness, though very briefly, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The same distinction into two classes is made, and the same declaration made concerning those that sleep and concerning those that are awake.

The latter class must indeed be much smaller than the former. For they who are asleep are the saints of all former generations—a goodly band, a multitude which no man can number, while the latter will consist only of the little flock of the one generation which shall be alive when the Lord comes. But the difference of numbers does not matter. However small the latter may be in comparison with the former, they will still be no inconsiderable number, for in no age will God leave himself without a noble band of witness-bearers.

Of these, then, it is said that they shall not sleep. They shall not go the way of all the earth. No sick-bed, no death-bed shall be theirs. No shroud, no coffin, no funeral, no tomb. Death shall not have dominion over them even for an hour.

The sleep here spoken of is not what some call the sleep of the soul. The soul is never said to sleep. The soul never sleeps. The sleep here spoken of is something that refers to the whole man. It is an expression used to denote the lying down of the body in the grave, and the resting of the soul with the Lord. The body sleeps, but the spirit is with the Lord in blessedness.

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Of this sleep the last generation of saints is to know nothing. This special privilege is to be conferred on them. They are not to taste of death. Doubtless it is a privilege, an honour, though many seem not to think on it at all. Richard Baxter, when referring to the coming of the Lord, and to his own dissolution, thus speaks: "Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see His glorious appearing and retinue? If you were not to die, but to be caught up thus to meet the Lord, and to be changed immediately into an immortal, incorruptible, and glorious state,—would you be averse to this?—would it not be the greatest joy that you could desire? For my own part, I must confess to you, that death, as death, appeareth to me as an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear before the end of my age, it would be the joyfullest tidings to me in the world. Oh that I might see His kingdom come! It is the character of His saints to love His appearing, and to look for that blessed hope, &c.; the Spirit and the Bride say, Come; come quickly is the voice of faith, and hope, and love. But I find not that His servants are thus characterised by their desires to die. It is, therefore, the presence of their Lord that they desire; but it is death that they abhor; and, therefore, though they can submit to death, it is the coming of Christ that they love and long for." (Works, vol. xvii. 555, 556.)

It is generally supposed, that to die the martyr's death is the most glorious thing that can befall a man. And so, perhaps, in one sense it is. To die for Christ is no common honour; though not so far above the honour of living for Christ as some have thought. Yet it would appear that there is another kind of honour, as yet untasted and unknown, in reserve for the Church of the last days, the honour of not tasting death at all; but of being transfigured at Christ's appearing, and caught up into the clouds to meet the Lord in the air. And, perhaps, the honour of this will be all the greater and the purer, because it is something in which man can have no possible share, save as the receiver of it. In dying for Christ there is something apparently to boast of, and hence in some of the earlier ages martyrdom was abused, and became an instrument of gratifying man's pride and love of display. Martyrs were canonised in hundreds; till death for Christ became the means of glorifying not the Master but the servant. God, in mercy to His Church, arrested persecution, which would soon have destroyed all faith

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and love by the introduction of pride and human exaltation. The coveted honour of martyrdom was one of Satan's effectual snares for laying waste the heritage of God. Death for Christ may no doubt be, as in the apostle's days, a thing of simple faith and devoted love, But death for Christ may also be, as it became in after days, a thing of pride and vainglory. It was an honour with which God could not trust man. It so soon degenerated into mere display. But the honour of escaping death, and being at once transformed into His likeness, is one in which man's pride and self-love can have no possible share. In this it is Christ alone that is magnified. It is the servant that gets the privilege; but it is the Master that gets all the honour. It is all in Him, and of Him, and through Him.

Let us now inquire into the reasons for this; I do not mean the reasons why there should be such a section of the Church for which such honour is destined; that resolves itself into the purpose of the Sovereign Jehovah; but let us inquire the reasons for this being really an honour and privilege reserved, like the good wine of the feast, to the last. Why, then, is the last age of the Church thus made the exception? And why is this a special honour?

(1.) *If the last generation of the Church were to pass through death before putting on incorruption, it would be giving death a triumph in the very presence of Christ.* To be allowed to lay hands on Christ's saints at any time is so far a victory to death; but to be allowed to slay them before Christ's face, at the very time when He had come to abolish death, would have been a special triumph,—too great a triumph to be permitted. He that has the power of death, that is the devil, has had many a triumph over the Church; but this, in the very presence of her King, would have been the greatest of all. In God's mysterious purpose, for the revelation of the mystery of sin and its terrible issues, he has been allowed to triumph in many ways; but there is a limit to his conquest and to his power. Here he is staid. The presence of Christ has put an end to his victories over the Church. The bodies of the saints are now plucked out of his hands. He may have expected this as the consummation of his triumphs; but he is disappointed. The prey is taken from the mighty; the lawful captive is at length delivered.

(2.) *The last generation of the Church is not to taste death because Christ anticipates death.* Death is counted one of the surest and stealthiest of man's foes. It comes upon man in its strength and lays him low. It steals upon the most unprepared and seizes him. It selects, as its victims, thousands who were least expecting it, and at a time when it was least looked

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for and least desired. But death shall find itself at last not merely overpowered, but outwitted by another. In a moment, when even this stealthy foe was least reckoning on any invasion, the Mighty One arrives and plucks its victims from its grasp. The dead in Christ no doubt rise first; but this is all the warning that he gets. The Great Spoiler of the grave all suddenly arrives, and commences His assault upon the strongholds of death, in order to set free His saints from that vile durance. Ere death can secure his fortresses, the inmates are gone. And while death stands astonished, wondering how his prey has fled, and thinking how he can make his gates more secure against another such assault, the living saints are gone—clean escaped out of his hands! Thus is the spoiler doubly spoiled—left in a moment without a victim—by Him who, swifter than the lightning, has come to gather His saints together from the dark grave beneath, and the living earth above. It is not merely the bird that has escaped out of the snare of the fowler, and the snare is broken, but those for whom he had been laying snares, and whom he had counted on as his next victims, they, too, have been carried off in a moment beyond his reach.

(3.) *The last generation of the Church is not to taste death because Christ is to have some trophies of complete victory.* Hitherto death has triumphed. Not only over the unrighteous, but over the saints he has been permitted to reign. They have been given into his hands, and he has had the mastery over each saint and each generation in succession. And how great this victory over the members of the body of Christ. Over the Head death triumphed on Calvary, and for three days the grave held that glorious One in its hideous grasp. The body, too, of Christ it has been permitted to lay hold on, and to retain possession of its members for ages. And even though it is one day to be compelled to let go its hold and set its captives free, yet it seems something too much for death to be permitted to say, I triumphed over every one of Christ's members, and for a season I held every one of them in my power. It seemed too much to be allowed to boast that none could escape its grasp, and that ere Christ could glorify a saint it was needful that that saint should first have submitted to death. It was too much to be said that Christ was to be always indebted to death for preparing His members for the glory. It was to be seen that there was no such necessity for death's universal victory, though for wise purposes this had been allowed to take place so long. It was to be seen that when the Father pleased, the members of His Son could be purified, and prepared and glorified, both in

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body and in soul, without the intervention of death. It was to be shown that, when it pleased the Father, a victory over death, even more complete than resurrection, could be won, a victory which would exhibit Christ not merely as plucking the victims out of the hand of death, but as coming between them and death, to hinder his laying one finger on their head—not going down to the grave in order to bring them up thence, but standing between them and the tomb, that into that tomb they may never enter, but in the fulness of their earthly life, without one token of death about them they may go up at once, and putting on incorruption and immortality, take their place among the glorified.

(4.) *The last generation of the Church is not to taste death, that in them there may be the prelude and earnest of Christ's victory over Satan.* It is Satan who has the power of death. How he exercises this we know not, but it would seem that he is the inflicter of disease, as in the case of Job and the woman whom he had bound for thirty-eight years; and also that he has in some way the power of death, even in the case of Christ's saints. When the Lord comes the second time, he comes to bind Satan—to bind him who has the power of death; and in anticipation of this binding, as an earnest of it, he snatches the last generation of his saints from his hands as the destroyer. Now Satan knows that his day is come, and his power taken from him. His complete humiliation and imprisonment are just at hand; for he sees the mighty Conqueror, the second Adam, the Lord from heaven, the Prince of Life, descending from on high, and delivering His saints from his power. Their bodies he is not permitted to touch. The cells he has prepared for them on the earth are to remain for ever empty, symbols of his power, now wholly taken from his hands.

(5.) *The last generation of the Church is to be exempted from death as a reward for faithful testimony in evil days.* In the last days perilous times shall come, but God shall have a remnant. Iniquity shall abound, and the love of many shall wax cold, but God shall have a remnant. Satan shall so put forth his power, and spread his snares, as to deceive if it were possible the very elect. But God shall have a remnant. Yet that remnant shall have a difficult part to maintain, a hard battle to fight. It will not be easy to withstand in such an evil day, and to be kept from being led away by the error of the wicked. It will not be easy to discern error and hold fast the truth, and resist Satan's sophistries and enchantments as an angel of light. Everything around will be against the saints.

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Man's wisdom will tempt them; the science of the age will tempt them; the harmless pleasures of the world will tempt them. Every snare will be laid; every spell will be called up; every seduction will be tried, and all with most plausible and winning forms. It will not be easy to withstand these; it will be so hard to discern between truth and error, between light and darkness, between Christ and Satan. But in spite of all God will have a remnant. That remnant shall be found faithful,—faithful amid the faithless, true amid the untrue, loving among the cold—that remnant will be kept steadfast and unmovable. Amid the uncertain trumpets of a hollow Christianity, their trumpets shall be found giving forth no uncertain sound; and amid the flickering taper-like torches of those who are lighted but by sparks of their own kindling, their torches, the more that the blast assails them, shall only burn the brighter. They shall be ready to go with Christ to prison and to death, and may often be on the point of undergoing both; but they shall be delivered. In recompense for their peculiar testimony in such an age of evil, when Satan has come down having great wrath, they shall be rescued from the spoiler's hands—they shall not sleep, but they shall be changed. In reward for their peculiar testimony, given in peculiar times, they shall have the peculiar honour which Enoch and Elijah had in similar circumstances, of being translated that they should not see death.

But some one will say, Is it really a privilege—this exemption from death? Would it not be more honourable to submit to that stroke to which the Lord bowed Himself, and lie down in that grave to which He lay down? Did He not hallow the grave for us? and is it not a blessed thing to enter that tomb which He has sanctified by His own presence? Would it not seem as if there were one thing less in which we were conformed to Christ, if we do not taste death? Now this would prove too much if carried out. In one aspect, no doubt, it is a most comforting thought when we descend into the tomb that the Lord was there before us, and all the clods of the valley are fragrant with the odours of His blessed burial. But this does not prove that the grave itself is desirable, and that our exemption from it would be the less of special honour. When scourged or imprisoned for Christ's sake, the saints doubtless count these things joy and honour. But do they count the stripe or the dungeon *in themselves* an honour? Do they not count it matter of praise when, in the providence of God, they are saved from these sorrows? So with the grave itself. When they go down to the tomb, they are comforted exceedingly with the thought that in

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this they are conformed to their Lord, and that it cannot be an evil or a dishonourable thing for the body to lie where the head has lain. But this surely does not make them count it less an honour to be saved from the stroke of death and dominion of the grave? Yes, the truth that if we die, our Master died before us, shall comfort us. The truth that if we are laid in the tomb, our Master was laid there before us, shall comfort our hearts. But all this shall not hinder us from regarding it as a special joy and honour to be spared these last evils—to escape death, to overleap the grave, to put on life without tasting death, to put on incorruption without tasting corruption, to put on glory without tasting shame, to put on our spiritual body without having this our vile body dissolved into its kindred dust, and made to moulder in darkness with the worm and the clod.

What then lies before us? It is either death or transformation at the Lord's appearing. Let us be ready for both; the Lord may come soon; He will not always tarry; we know no reason why He should not come now, nor why this generation of the Church should not be the one which shall not taste death. If so, let us live like men who have such an honour in prospect and in hope. If I am to be caught up to meet my Lord in the air, shall I not live the life of holiness and separation from the world?

Sinner, what lies before you? There is death; and what is death to bring with it to you? Or there is the Lord's appearing; and what is that appearing to be to you? Either of these may come soon—in an hour when you think not. Surely it would be your wisdom to make ready.

Art. IV.—THE REGENERATION AND THE THRONES.*

Peter, who was ever foremost among the disciples to speak both for himself and them, alludes to the sacrifice they had made for the Lord Jesus. "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. xix. 27.) To whom Jesus replied, "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," (ver. 28.)

* From the *Advent Herald*, (American.)

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Then adds, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life," (ver. 29.)

The text contains a promise from the Messiah in reversion for these twelve,—to be fulfilled hereafter in "the world to come." They left all and followed Christ in this world,—they will hereafter gain all, and be exalted to thrones in His heavenly kingdom. They gave up the world, and worldly advantages and friendships, and suffered the loss of all things, and life also, for Jesus' sake; they will hereafter attain "treasure" in the "kingdom of God—honours and crowns of glory—with life everlasting." For the *love*, *faith*, and *obedience* which characterised these early disciples of Jesus, they are entitled to the *first rewards* in the heavenly kingdom. And to "every one" who will leave all for Christ, in any age, there is in store "a hundred-fold" in this life, and in "the world to come, eternal life," (ver. 29; Mark x. 28–30; Luke xviii. 26, 30.)

To confess Christ in the day of His humiliation; and follow Him who was the despised Nazarene Prophet, as the Messiah, in view of a reward in His kingdom, was a very great cross. We have but little conception of it. "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men," (1 Cor. iv. 9.) And yet how readily and cheerfully they forsook everything in obedience to Christ's command. Walking by the Sea of Galilee, Jesus saw two brethren, Peter and Andrew, casting a net into the sea, (in the very act of fishing, which was their occupation) "and He said unto them, Follow me, and I will make you fishers of men. And *they straightway left their nets, and followed Him.*" Passing on, "He saw other two brethren, James and John, in a ship with Zebedee their father, mending their nets," (preparing for fishing,) "and He called to them, and they *immediately left the ship and their father and followed Him.*" After this He passes by Matthew, a custom-house officer,—"sitting at the receipt of custom"—in attendance upon his business—"and He said unto him, Follow me; and *he arose and followed Him.*" Now there is something surprising, and to the world, no doubt, reprehensible in these men, for such a readiness and willingness to leave their occupations and forsake all worldly interests and offices at a simple call of the Messiah, to be one of His followers, in the face of obloquy, shame, loss, and even death; and in view, too,—in the estimation of the men of this world—of a *fancied kingdom of God!*" "The first Christians

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were visionaries, living in a circle of ideas which we should call dreams," (Renan's "Life of Jesus," p. 241.) This is the opinion of the men of this age concerning them. But in the sight of the Most High, and in view of eternal rewards, their choice and decision was truly commendable and heroic.

The promise in the text is to Christ's chosen "twelve apostles." "Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him," (Matt. x. 2–4.) But "Judas by transgression fell," and "another took his bishopric." Saul of Tarsus was afterward "called to be an apostle," filling his vacancy, (Rom. i. 1; 1 Cor. i. 1–15.

The *promise* analyzed is this—These "twelve apostles" "shall sit upon twelve thrones, judging the twelve tribes of Israel." Time and place "in the regeneration," when the Son of man shall sit in the throne of His glory.

In order to the understanding of the promise, we need to consider three things:—

1. *What is the regeneration?*

2. *When and where is the Son of man to sit enthroned in the throne of His glory and kingdom?*

3. *What is implied in the promise, "Ye shall sit upon twelve thrones?" &c.*

And there is an after-consideration.

4. *What interest have Gentile believers in the promised reward, if any?*

I. *What is the regeneration?*

It is apparent that it is not merely conversion, or a life of faith in this world, though the word sometimes is used to denote that spiritual change when one becomes "a new creature" through the renewing agency of the Holy Spirit, and by the power of the gospel upon the heart. Those having this understanding of the signification of the word in this passage, read it as thus punctuated, "Ye which have followed me in the regeneration," placing the comma after the word "regeneration." King James's translators have thus punctuated it, but it is destructive to the meaning of the passage. In the "Bible Union" version the pause is placed after the word "me,"—thus, "Ye which have followed me, in the regeneration when the Son of man shall sit," &c.,—which gives the true sense of the passage. With the former punctuation the verse teaches

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that Christ himself was regenerated, as though He were a fellow-being, and needed conversion! With the latter, we have the reply to Peter's question, "We have forsaken all, and followed thee; *what shall we have therefore?*" "Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." The "*regeneration*" alluded to, without doubt, refers to the re-genesis of our globe, and all appertaining thereto, affirmed by the holy prophets, who have declared a "*restitution* of all things which God hath spoken," (Acts iii. 21.) The word "*Genesis*" signifies "*generation*" or "*production*," and is the title given to the first book in the Bible, which treats of the production of the world and all things in it. "*Re-genesis*" or "*regeneration*" signifies *re-production*—a new re-building, re-modelling, re-edifying, a re-instating of that once produced which has fallen into ruins or decay; a re-creating it, and giving it a new birth and a new existence. By "*Genesis*" God produced both the materials and the world out of nothing, (Heb. xi. 3.) By "*re-genesis*," He will re-create "all things new" from their original elements. "In the beginning" we had "*Genesis*," when "God made the heavens and the earth." In the end, when all things are "finished," we shall have the "*re-genesis*" or "*regeneration*" which God has promised, "Behold, I *make all things new*," (Rev. xxi. 5.) The "things" to be made "new," are those things which have become "old;" which are, "the earth" and surrounding "heavens," (Ps. cii. 25; Heb. i. 10–12; Isa. lxv. 17–19; 2 Pet. iii.; Rev. xxi. 1–5.) Therefore, according to His promise, we look for new heavens and a new earth—renewed heavens and renewed earth—"wherein dwelleth righteousness," (2 Pet. iii. 13.) This view of the restitution or re-genesis of our earth and heavens, as the final abode of the righteous, is not only a scriptural doctrine, but it has been maintained by the ablest divines and Christian writers of the past and present generations, and of the leading geologists of our day,—Hugh Miller and Dr Edward Hitchcock, with others we might mention. "The present earth, though destined to be burned up, will not be destroyed, but be renewed, and refined, and purified from all moral and material imperfection, and made the endless abode of happy spirits. This state is certainly to be expected after the day of judgment."—*Dr Adam Clark.*

There was a paradise in the original world "eastward in Eden,"—"the garden of Eden," in which was "the tree of life, and the tree of knowledge of good and evil." This

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original paradise has totally disappeared from our earth, and the very place of it is a mere conjecture; probably in the days of the deluge it was destroyed with "the world that then was," or was removed from the earth.

There is to be a second paradise in Eden restored. This will be constituted of "the holy city," "new Jerusalem, which cometh down out of heaven from God," (Rev. iii. 12; xxi. 1–3.) The promise is, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God," (Rev. ii. 7.) "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city," (Rev. xxii. 14.) "In the midst of the street of it, and on either side of the river, was there the tree of life," (Rev. xxii. 2.)

"The tree of knowledge of good and evil," however, is not found in our second Paradise and Eden restored: for there is to be no *re-genesis* of evil; "transgression shall fall and not rise again," (Isa. xxiv. 20.) "And there shall be no more curse," (Rev. xxii. 3.) Both evil and "the curse" will be banished from the new world and the new Paradise. "The devil" and "his works shall be destroyed" for ever, (Heb. ii. 14; 1 John iii. 8.) The monster Death also, that king of terrors, "shall be destroyed," (1 Cor. xv. 26.) Satan, Sin, and Death, the triple foe—after the final Judgment disappear from our redeemed planet for ever. And "the wickedness of the wicked shall come to an end" in their "everlasting destruction from the presence of the Lord and the glory of his power," (2 Thess. i. 9.*) But he will "establish the just," (Ps. vi. 9.)

Man, in the persons of the just, is to be regenerated—being re-produced "from the dust of the earth," and from "their graves." The righteous will have a new birth, and be newborn from the womb of the earth, as was Jesus Christ our federal Head. He is "the First-born," and "the First-begotten from the dead" to an immortal life, (Col. i. 18; Rom. vi. 9; Acts xxvi. 23,) the first-fruits of the immortal harvest, or harvest of immortal ones, (1 Cor. vi. 14; xv. 12, 20.) He being first raised from the dead to an immortal life, to "die no more," stands at the head of the regenerated race redeemed and raised to a like immortality, (Phil. iii. 21.)

All mankind will be raised from the dead, (John v. 28, 29 1 Cor. xv. 21.) But "the children of the kingdom;"—"the

* The "destruction" of the devil and his allies is however of such a nature as to admit of their being "tormented" uninterruptedly, "for ever and ever" in the place "prepared" for them, (see Matt. xxv. 34, 41, 46; Rev. xx. 10.)—Ed.

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just," are to be "*changed*" mysteriously by the Spirit of God on their resurrection, that they may inherit that incorruptible kingdom, and "restitution," (Rom. viii. xi. 17–23; 1 Cor. xv. 50–57.) These are the saved of the twelve tribes of Israel, (Ezek. xxxvii. 11–14; Acts xxvi. 6–8,) who like Jacob and Nathaniel are "Israelites indeed." Also the saved of the Gentiles:—"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd,"—"I am come that they might have life, and that they might have it more abundantly,"—"and I give unto them eternal life; and they shall never perish," (John x.)

These together will be reinstated in the earth made new or "regenerated,"—"And God shall wipe all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away," (Rev. xxi. 4.)

II. *When and where is the Son of man to sit in the throne of His glory and Kingdom?*

The text evidently teaches that as to *time* and *locality* they are "*in the regeneration,*"—"*the Kingdom of heaven,*" (ver. 23.) "*The Kingdom of God,*" (ver. 24,) "*the world to come,*" (ver. 29; Mark x. 30,)—all of which are referred to in the context, and are synonymous. Accordingly on the earth's re-genesis so as to become "a new earth;"—*then* and *there,* in that new world, and with that redeemed people brought forth from "the earth in one day," and "born at once," (Isa. xxxvi. 8,) even with "the righteous nation that keepeth the truth,"—shall the Son of man sit in the throne of his glory." Hence in "the new earth" and second "Paradise," is seen "the throne of his glory." "And I saw a new heaven and a new earth. . . . And I saw the holy city, New Jerusalem, coming down from God out of heaven. . . . I heard a great voice from out heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and GOD-WITH-THEM, himself shall be their God," *i.e.*—"IMMANUEL."—(*Bible Union Version.*) "The throne of God and of the Lamb shall be in it." "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof," (Rev. xxi. 1–3, 22, 23; xxii. 3.)

Jesus Christ is now "by the right hand of God exalted to give repentance and remission of sins." He is now a Mediator and High Priest over the house of God; and an Intercessor for men. He is now seated with His "Father in His throne;"

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but He gives promise: "*To him that overcometh will I grant to sit with me in* MY THRONE, even as I also overcame and am set down with *my Father in his throne*," (Rev. iii. 21.)

"The throne of His glory" will be first visible to men at His coming to judgment: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," (Matt. xxv. 31.) Then will He determine the fates of men, and "then shall the KING say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," (ver. 34.) It is on the return of the nobleman who "went into a far country to receive for himself a kingdom and to return," that he "receives the kingdom," and "the kingdom of God appears," (Luke xix.) It is when "the seventh angel sounds," that there is to be "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever—the nations are angry—his wrath is come—and the time of the dead that they should be judged—and that thou shouldest give reward to the saints," (Rev. xi. 14–18; 2 Tim. iv. 1.) Then, at "the appearing of our Lord Jesus Christ"—and "in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords," (2 Tim. vi. 14, 15; Dan. vii. 13, 14.)

III. *What is implied in the promise:* "Ye shall sit upon twelve thrones?"

There is implied the fact that "the kingdom of heaven," or "the kingdom of God," is to be a real and regularly organised kingdom on *this earth renewed.* It is certainly wondrously strange what vague conceptions and indefinite ideas individuals, the world at large, and even the professsd Christian Church have respecting "the kingdom of God," and the future state. "The kingdom" is supposed to be "grace in the heart;"—"the gospel Church;"—and its existence hereafter,—a transfer of the Church from earth to heaven above,—constituting "a sky kingdom," or kingdom beyond the skies! And thus "the kingdom" which the Bible describes to be an "*everlasting kingdom under the whole heaven,*" (Dan. vii. 27,) and which shall "*fill the whole earth,*" (Dan. ii. 35,) is made to be *above the whole earth*—and *beyond the whole heavens!* Intelligent men, certainly with no mean intellects, capable of reasoning upon all other matters with a great degree of wisdom, betray, when they reason upon theological subjects, the least judgment and common sense conceivable! With all their knowledge of astronomy, they talk of a "heaven beyond the bounds of time and space," which of course must be outside of the universe and im-

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mensity! With all the facts before them of a universe of material worlds innumerable and vast, they scout and ridicule the idea of the saints hereafter inhabiting such a material globe! and tell us, "God despises materialism;" and say, "What does He care for a material world, and a material city?" Then describe the saint's inheritance to be "spiritual," "eternal," "invisible," "intangible," "a spirit land,"—"spirit world!" and thus make the future of the righteous to be a subject for the ridicule of sceptics and infidels. As, says Dr Dick, "Infidel scoffers have been led to conclude that the Christian heaven is no object to be desired, and have declared that 'they could feel no pleasure in being *suspended for ever in an etherial region, and perpetually singing psalms and hymns to the Eternal.*'" And it is incomprehensible also that a sensitive being should exist, furnished with all the organs and functions requisite for animal life, and yet of a size "ten thousand times less than a mite."

The Scriptures are plain upon this subject of the kingdom and the future inheritance. They do not leave us to imagination, and fancy, and wild vagaries, and to be so befogged and befooled by short-sighted and perverted human reasonings. The Christian Church in these "latter times," has been led astray from "the truth" into "fables," by adopting the *allegorical* and *figurative* method of interpretation introduced by Origen, of whom Jerome said: "Origen is a heretic in most things." And of whom Chrysostom writes: "Who can bear Origen with patience when he strives to convince us that the 'coats of skins' were human bodies into which souls were confined as in prisons, graves, and sepulchres,—when he denies with specious arguments the resurrection of this flesh; and who can bear Origen giving us a paradise in the third heaven, and transforming to heavenly places that paradise which the Scriptures describe as belonging to earth, and so allegorically understanding the Scriptures. The words of Origen are adverse and hateful, and repugnant to God and His saints."

The tendency of the age to this method of interpretation may be seen from this remark of the Rev. Henry Ward Beecher:—"I know not whether the second advent of Christ is at hand or not. I know not what even the meaning of it is. That there is to be a literal visit of Christ to the earth again they may believe who are wedded to *physical interpretations.* I do not so read the Word of God." Now for Mr Beecher, as a man, I entertain the highest respect. My charity covers many of his defects as a man and Christian minister; and I honour him for his talents, wisdom, and love for our fallen race. With him

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personally I have no controversy; but I do say that such language of unbelief respecting a great cardinal doctrine of the Word of God, clearly and distinctly announced and revealed, to me is unaccountable, and I regard it as being reprehensible in a Christian minister with an "open Bible" in his hands. He *must* believe in "*physical interpretations*," (if he believes at all,) respecting the fulfilment of the Scriptures in *Christ's first* advent,—His personal ministry,—sufferings and death on the cross,—actual resurrection and ascension to heaven. And if the testimony of angels, (Acts i. 9–11,) and of an apostle, (1 Thess. iv. 16,) concerning His second coming, is to be believed, why ignore "*physical interpretations*" concerning that second advent and kingdom? Are we to follow "physical interpretations" of Scripture in the first "visit" of the Messiah, and allegorical and figurative in reference to "the second advent of Christ?" By what rule of exegesis?

I repeat, this "kingdom of God" in which Christ, the Messiah, is to be enthroned, will be a *real organised existence* on this earth on its re-genesis, and the return of our Lord and king. There can be no kingdom without a king, subjects, officers, territory, capital, and laws. And "the kingdom of God" has all these essential requisites. Christ is to be its everlasting king; the saints of the Most High are to be its subjects and officers; the earth renewed is to be its locality; and the Holy City, New Jerusalem, its capitol; while the laws of God are to be supreme and observed.

2. There is also implied in the text all that is affirmed—literally. The chosen "twelve apostles" "shall sit upon twelve thrones," &c., in the full glory of that heavenly kingdom, and heavenly world—its chief princes or executive officers with Christ. It is written: "Behold, a king shall reign in righteousness, and princes shall rule in judgment," (Isa. xxxii. 1.) This is in the "restitution," as will be seen from vers. 13, 15–18. "The King of kings, and Lord of lords" will be the supreme, universal *Lord* and *King* over all the earth; and "His dominion" co-extensive with "the ends of the earth," (Zech. xiv. 9, ix. 10; Ps. lxxii.) The "princes" first in authority and power under Him will be the twelve apostles of the Lamb." They shall "sit upon thrones," in dignity, dominion, and power, next the throne of the Holy One, and be rulers over the saved of the twelve tribes of Israel. This was typified in the theocracy under Moses and the kingdom of Israel under David.

But we are to consider,—

IV. *What interest Gentile believers have in this promise.*

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We may say, "much every way;" for all true Gentile believers are, "Fellow-citizens with the saints, and of the household of God," (Eph. ii. 19.) And this is the mystery of the gospel revealed to the Gentile world and preached to them, "That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel, (Eph. iii. 5, 6.) Inasmuch, therefore, as the promise to Abraham was, "that he should be the heir of the world;" and this promise was not to Abraham, or to his seed through the law, but through the righteousness of faith," (Rom. iv. 13;) and this promise has been made "sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,"—being "the father of many nations," (Rom. iv. 16–18,) and to all who are "Christ's," for, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," whether "Jew or Greek, bond or free, male or female," (Gal. iii. 28, 29.) These all are entitled to the same inheritance in the final re-genesis, or restitution, (Heb. xi.) Gentile believers, therefore, are to enjoy the full benefits of all the glories and rewards of this heavenly kingdom.

The saved of the nations, or "the nations of them which are saved," (Rev. xxi. 24,) will dwell in that future kingdom, in "the regeneration." There will be in that "world to come" representatives, no doubt, from "every kindred, and tongue, and people, and nation," which has lived in this world, as declared in the promise to Abraham,—"In thee and in thy seed shall all the families—nations—of the earth be blessed," (Gen. xii. 3, xviii. 18,) even "the heathen," (Gal. iii. 8.)

National distinctions may be preserved in some form, and kept up in a future world as here; and yet all the several nations, and tribes, and peoples be under allegiance to one supreme sovereign, the ruler over them all, as in the preceding great monarchies. And there will be "given Him" (the Son of man) "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." These several peoples are declared to be "the saints of the Most High," (Dan. vii. 14, 27,) "redeemed to God out of every kindred, and tongue, and people, and nation," (Rev. v. 9.) There will prevail perfect amity and peace between the saved of the nations, as they shall be "all righteous," and the "Babel" of tongues shall cease, as there will be restored "a pure" and uniform language, (Zeph. iii. 9.)

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Over "*the nations of them that are saved" there will be appointed rulers under Christ, as over "the twelve tribes.*" Hence the language, "And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory into it. . . . And they shall bring the glory and honour of the nations into it"—the city. "And the gates of it shall not be shut at all by day: for there shall be no night there. And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city," (Rev. xxi. 24–27, xxii. 14.) These "nations of them which are saved;" and these "kings of the earth," are the "nations" and "kings" of the "new earth," (ver. 1.) They are the "redeemed," whose names are "written in the Book of Life," and hence are citizens, and have right to the celestial city, in which is the "throne of God and the Lamb," and into which only the redeemed ever enter.

These "kings" of the "new earth," together with their subjects, will come up from the ends of the new earth to enjoy the glory and blessedness of the great celestial metropolis, and "bring their honour and glory into it," as once did the tribes of Israel into ancient Jerusalem, "Our feet shall stand within thy gates, O Jerusalem, whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there do sit thrones of judgment, the thrones of the house of David," (Ps. cxxii.)

Who will constitute these "kings" of "the new earth," and of "the nations of them which are saved," we are not informed, as in the case of Israel. But we have reason to conclude that they will be, as in the case of the "twelve apostles," distinguished teachers who have done and suffered much for their race, (see Dan. xi. 33–35.) Of these faithful servants he has said, "Of a truth I say unto you, that he will make him ruler over all his goods."

In the new earth there will be new callings corresponding with the grandeur and permanency of that heavenly world, where all is incorruptible, undefiled, and unfading, "For brass I will bring gold, and for iron I will bring silver, and for wood brass," (Isa. lx. 17, lxv.) The palaces—for they will be nothing short of this—which constitute the habitations of the new earth will consist of the most excellent and enduring materials—a substitution of the finer for the grosser forms of matter. "Gold" will be substituted for "brass;" "silver" for "iron;"

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"brass" for "wood." "Wood" will not enter into the structure of these enduring and eternal mansions. And as here there will be "cities of the nations," but which shall never fall, over which the King will appoint magistrates, saying, "Be thou over five cities." To another, "Have thou authority over ten cities," (Luke xix. 11–19.) And we are assured, "I will make thy officers peace, and thy exactors righteousness;" "thy people shall be all righteous." Thank God! the utmost harmony and peace will reign in that world, between the officers and people, and the people themselves! There will be no oppressive and unjust laws to enforce, no unrighteous enactments or doings; no exorbitant or onerous taxes, or burdensome and afflictive exactions; no great national war-debts burdening the people, or impressments and drafting into war. "Violence shall no more be heard in the land, wasting nor destruction within thy borders," (Isa. lx. 18.) The Lord hasten "this kingdom in His time."

Thus have we the great outlines and features of "the kingdom of God" drawn before our faith. Of the minute particulars, in all their detail and varied arrangements which are infinite, we have no clear revelation, and eternity alone will develop them. "We see through a glass darkly," yet we see—"for the Spirit hath revealed unto us" many of "the mysteries of the kingdom of God," and will "more and more unto the perfect day." The clouds are lifting which have obscured the visions of the future, in this "the time of the end," when "knowledge is increased," and the seals are broken from the prophetic books; the Church and world have furnished them an open Bible, and "the gospel of the kingdom at hand" is being re-published throughout the world.

All the saints of the Most High will be "made kings and priests unto God, and reign on the earth," *i.e.*, as "kings" they will reign in dominion with Christ over a renovated world; and as "priests" offer unto God acceptable sacrifices, the fruit of their pure lips and hearts, in His immediate presence, and the presence of His throne in the holy city, without intervening high-priest or mediator, worshipping Immanuel, their God, and adoring Him, world without end.

The warfare is ended, the last battle has been fought, the victory won; and now they lay aside their armour to "enter into rest," and "dwell in the land for ever," from whence all their enemies have been driven and destroyed. With "palms of victory, and crowns of glory," "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever," even "the kingdom and dominion, and great-

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ness of the kingdom under the whole heaven, whose kingdom is an everlasting kingdom, and all rulers (margin) shall serve and obey Him," (Christ,) (Dan. viii. 18–27.) Henceforth a kingdom of peace, of righteousness, of wisdom and knowledge, of everlasting stability, "will fill the whole earth" with its external excellency and glory.

Jesus has taught us in the lesson of the text and context, that mere morality, and a formal reverence for His name, is not sufficient to save men, or to secure "eternal life," and a treasure in His heavenly kingdom; with the heart's supreme and sincere affections, a readiness to make all due sacrifices for Christ, His cause, and the poor around us, is demanded. We must possess that change of heart, which will enable us to keep the true spirit of both tables of the law, which are incorporated into the commands of the New Testament. "Son, give me thine heart," is Christ's demand, (see Luke xiv. 26–33.) Every one who has not entered upon a life of obedience, is required to have that faith in the Lord Jesus, and love for Him, which will induce him immediately, and without the least delay, or excuse, this very day and hour to do this. The young "ruler" in the gospel, because he loved this world—its honours, authority, and wealth, more than Christ and the reward of "eternal life," refused obedience to Christ's demands, and the result was loss of happiness and eternal rewards. An infinite loss! "He went away grieved and sorrowful" then, but hereafter he will weep more bitterly his folly, when waking from the slumber of the dead he shall witness the enthroned Nazarene, and His despised followers coronated by His side; while he himself is stripped of honours, wealth, and power, and a subject of despair and eternal death!

Now, my readers, are you willing for the love of Christ and the reward of "eternal life," and an "inheritance in the kingdom of God," to give up your folly, your sins, and the world? Or will you repeat in the choice and decision you make, the sad fate of this young ruler, and suffer with him eternal loss?

I set before you the offer of Jesus Christ before I take leave of you. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," (Matt. vi. 33.)

Christian brethren, take heed that no man take thy "bishopric," or place in the Church of Christ; for if supplanted there, another will take thy crown. "Hold that fast which thou hast, that no man take thy crown," (Rev. iii. 11.)

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Art. V.—SCENES AT JERUSALEM IN THE LATTER DAY.

Isa. xxxiii. 10–24.

It is an astronomical fact that some stars, once seen and known, have disappeared. Sir William Herschel observed a star in the constellation Hercules, in 1781 and 1790, which no search has been able to detect since that time. Sir John Herschel, in 1828, missed one of the stars in the constellation Virgo, and it has never again appeared. In a manner somewhat analogous to this, there have been portions of books and details of events, once existing and fully known to studious men in former centuries, that are now irrecoverably lost to us, and no search has been able to restore them.

It is also an astronomical fact that the light of some far distant stars has taken hundreds, and, in some cases, thousands of years, to travel to our world. Of course it was once impossible to discover these orbs, for the time had not come when their rays had penetrated space and reached our globe. And this fact resembles what occurs in prophetic inquiry. There are portions of prophecy which it was not possible for our fathers to understand, and other portions which it was equally impossible for the early Church to verify and use, because the circumstances referred to in the prophet's words had not yet emerged in the world's history. They were "sealed up till the time of the end."

But here is still another astronomical fact of some significance. It was only the other day that Undina, the hundredth fragmentary planet, (as we may call it,) a planet of the same class with Juno, Vesta, and their sisters, was fairly discovered and described. It had hitherto escaped the notice of observers; they had not fixed their gaze on it when sweeping the sky with their far-seeing glass. And even so it happens, from time to time, in the history of prophetic truth; there is a statement, or a view of the future lying ready for us in the inspired volume, which has not been noticed, or dwelt upon at any length, if seen at all, by readers and writers who have glanced at the general bearing of the paragraph or chapter. It is the knowledge of this being often the case that prompts the writer of such a paper as the one now in hand, to investigate somewhat closely, sentence by sentence, the meaning of the prophet Isaiah in that portion of his prophecy, (chap. xxxiii. 10–24,) where he evidently is describing scenes which shall be witnessed at Jerusalem in the latter days. Some telescope may be directed toward this vision, in consequence of hints dropt here.

I. The prophet, from ver. 1 to 10, had been spreading before

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our view the desolation of Israel in some of its forms. He has told us of the "highways lying desolate, and the wayfaring man ceasing," as in the days of Shamgar, the son of Anath, and of a foe who has no regard to "the covenant," who recklessly and fearlessly levels the cities to the ground. He has told us that a time comes when "*the land*" (ver. 9, in our version "earth") at large, Israel's land, languisheth; when "Lebanon is ashamed and hewn down," as if hanging his head in shame because he is made bare, his pines and cedars torn from him; when Sharon has become like a wilderness; when Bashan on the east, and Carmel stretching its ridges to the great western sea, are alike stript of their glory, their fertility, and abundant produce and beauty, no more attracting the traveller's eye and detaining his step. This is the prophet's graphic sketch of the land in its long desolation, as it is before our eyes at this present hour, and as it has been before the eyes of the world for long centuries. And having set this sad sight before us, he is led by the inspiring Spirit to bring into view the change that shall yet take place. Things are come to the worst; the desolation has been not only complete but long-lasting; hopes of improvement have been blighted again and again; the land and people alike seem to be sunk in remediless ruin. But "the darkest hour is next the dawn." As Ezekiel (chap. xxxvii. 11, 12) is directed to show us Israel in the depths of dark despair at the very moment when the Lord is about to bring wonderful deliverance; they say "Our bones are dried, and our hope is lost; we are cut off for our parts; *therefore* say, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel;" so is it here. The Lord surveys the waste of cities and of plains, and has pity on His ancient heritage.

"*Now will I arise*, saith the Lord," (ver. 10.)

This is like all the actings of a sovereign and gracious God. This is like Him who repents Himself concerning His people, when He seeth that their "power is gone," (Deut. xxxii. 36;) who opens rivers and fountains "when the poor and needy seek water and there is none, and their tongue is failing for thirst," (Isa. xli. 17;) who saves the two hundred threescore and sixteen souls "when all hope that we should be saved was taken away," (Acts xxvii. 20;) who brings in heaven for ever to the sinner's soul by showing him the righteousness of incarnate God, provided for every one that believeth, in the very hour when the soul is saying, "There is nothing but wrath and hell left for me."

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> "*Now will I arise,* (saith the Lord;)
> *Now will I be exalted!*
> *Now will I lift up myself!*"

II. Having thus appeared on the scene, the Lord proceeds to the work of restoration. There are foes in possession of His inheritance, determined to keep it for themselves; and to them He speaks in ver. 11, in scorn of their policy and power, bidding them try their best.

> "*Conceive ye chaff!*
> *Bring forth stubble!*"

He tells them that their schemes, and their attempts to carry out these schemes, shall end in abortion, in confusion, and disappointment. More than that, themselves shall be ruined for ever. "Your breath!" says He in derision, or rather "*your spirit!*" (רוּחֲכֶם.) Is it the Spirit of the Lord? Will it resist the Lord's Spirit? Nay,

> "*Your spirit! fire shall devour you!*
> *And nations* (עַמִּים,) *shall be burnings of lime,*
> *Thorns cut up! They shall be burnt in the fire.*"

At the touch of the Lord, at the first breath of His indignation, the nations which have gathered together, agreeing in this one thing, to seize the land and keep possession, these nations shall crumble into powder before Him, however solid, and strong, and united they seemed; all unable to withstand the Lord when He rises up, and comes on their ranks as the fire in the kiln and the water on the lime.

> "*Hear ye that are far off what I have done,*
> *And know, ye that are near, my might,*" (ver. 13.)

A call to the wide world, inviting attention; a summons to the earth to give heed to what Jehovah is now come to do in behalf of Israel. And He proceeds to tell what shall take place at *Jerusalem*, that being the great centre of operations, inasmuch as it is the centre of The Land, having always been to Palestine what Paris is to France, and inasmuch as it shall in the last days become yet more pre-eminent than in any former time of its history. *Zion* is used for *Jerusalem*, the part for the whole; just as in classical authors *Troia* is used at one time and *Pergama* at another, the one a part, the other the whole of the same city.

> "*Afraid in Zion are sinners;*
> *Trembling has seized on profane ones,*" (ver. 14.)

These "sinners," these "profane ones," seem to be the Gen-

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tiles who are treading down Jerusalem and its holy places, polluting them with their abominable idolatries; they are not the Jews themselves, but persons who have no right to be there. The "*hypocrites*" are חֲנֵפִים, the word often used by Job, and by other writers, signifying persons whose presence defiles the sanctury, because they are there without warrant.* At the rising up of the Lord, these profane ones, these sinners, open enemies of the Holy One, are filled with alarm ; they are like the Roman soldiers at the sepulchre of Christ, when He came forth in His glory. The hosts of Antichrist, the armies of the nations gathered to the battle of Armageddon, are all here; and of them these words are spoken. They are filled with fear; and we are made to listen to their expressions of alarm as they say one to the other, when the Lord's banner is unfurled, and His flaming sword flashes before their eyes:

"Who shall dwell yonder?
For us is devouring fire.
Who shall dwell yonder?
For us are everlasting burnings."

This is the portion of the enemies of God and of His people; this is their cry when they see ruin inevitable, a cry parallel to that in Rev. vi. 17, "The great day of His wrath is come, and who shall be able to stand?"

III. All is over now. The blow has been struck; the fire has devoured; the enemies of God are gone. Another scene bursts upon the sight, a calm scene every way, and all the calmer after the terrific flames and the cries of the perishing. There is One seen who sits on a throne in royal majesty, in surpassing beauty; His name is THE KING. Around Him, no doubt, stand His hosts, but nothing is said of them; He alone is set before us, filling the whole sphere of vision; and a spectator of the scene is introduced, such a one as the Queen of Sheba was in the presence of Solomon, amid all his splendour and magnificence. Writers generally, if not universally, have applied what is said in verses 15, 16 to this spectator, who is described by all the high characteristics of God's holy people, all unlike the "sinners and the hypocrites." But ought we not rather to understand these verses (15, 16) as exhibiting *the King* himself, in His excellency, His moral beauty? It seems to be the setting forth of *the King* as qualified every way to rule and reign, judging righteously. The prophet's eye catches sight of Him, (may we say?) after the smoke of the burnings has cleared

* In the Septuagint, *ἀσέβεις* is the word used; the same word used by Peter (1 Pet. iv. 18) when he asks, "Where shall the sinner and the *ἀσὲβης* appear?"

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away, and Jerusalem is left under her blue sky; and thus he describes Him :—

> "*Walking in righteousnesses,*
> *Speaking uprightnesses;*
> *Despising the gain of oppressions,*
> *Shaking His hands from holding bribes;*
> *Stopping His ears from hearing blood,*
> *And shutting His eyes from seeing evil;*
> *He* (הוּא) *shall dwell on high!*
> *Munition of rocks is His high place;*
> *Bread is given Him,*
> *Waters are made sure to Him.*"

This seems to be *the King* himself, the perfect One, clothed in righteousness of all kinds; confessing, and maintaining, and exemplifying the holy law, and the will of God; acting as a most impartial judge, hating the sight of sin and every approach to it, refusing to look upon evil. This, this is He who is now exalted, possessed of all fulness and plenty, no want of anything for Himself or His people.

> "THE KING IN HIS BEAUTY! *thine eyes shall see;*
> *They shall behold a land of far-extending regions*," (ver. 17.)

This "land of far extending spaces," alludes to chap. xiii. 5, where Babylon and its territory is called "אֶרֶץ מֶרְחָק," not so much from being distant in point of position as from having a stretch of territory that seemed to reach very far in extent. With allusion to this, the land of this King is called in the plural, and still more emphatically by far, אֶרֶץ מַרְחַקִּים, signifying the wide extent of His kingdom, the far off spaces He has under His sway, the wide stretch of ample territory over which He wields the sceptre.

Whether or not we be right in taking ver. 15, 16, as meant to be the description of *the King*, it certainly does apply to Him in its proper fulness. His subjects, too, possess that character in measure, and assuredly it is only such as have it that shall see "THE KING IN HIS BEAUTY."* What a touch that is! It contains so much; it suggests everything. The Hebrew יֳפִי carries us at once back to Ps. xlv. 3, יָפְיָפִיתָ, "Thou art fairer than the children of men." It is the beauty of Godhead, shining through the humanity of the King; Christ Jesus, King of kings, and no more "Man of sorrows." His human nature is of surpassing fairness: it shall appear to all beholders as beyond compare, the most attractive, the most truly beautiful, of all objects in the universe of God. If in the Transfiguration-hill He shone forth so glorious, and if that multitude, seeing, as

* In the Septuagint, "βασιλευς μετὰ δόξης."

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they did, only a few rays of that glory remaining on His form, were drawn to Him irresistibly, gazing, wondering, adoring, what shall this sight be? The glory of myriads of angels forms a resplendent setting for His throne, while Himself enshrined in the Father's glory, shines forth as "The Brightness of the Father's Glory, the express image of His person." How real God will be seen to be! made visible, if we may so speak, made palpable to the senses of the creature. And all the while there shall be apparent in Him the memorable, most marvellous, most soul-satisfying fact, that this "King in His beauty" is He who once stoopt so low in our account that it could be said of Him, "His visage was marred more than any man's ever was, and His form more than the sons of men." Nor shall we have any dread of that excessive beauty. Though once David found his comeliness turned into corruption by the vision of the man in gold of Uphaz, (x. 8,) yet now he will discover that this beauty clothes him with comeliness; for "when we shall see Him, we shall be like Him," (1 John iii. 2.)

Nor shall we overlook *the kingdom;* for in His company we shall traverse it. "These are they who follow the Lamb whithersoever he goeth," (Rev. xiv. 4.) And a kingdom worthy of such a King must be a possession worth our most eager survey, and worth our claiming and enjoying. It is "a land of far-stretching spaces;" it is a kingdom that has its provinces, not in our earth alone, but in other worlds besides; while still the metropolis of all continues to be JERUSALEM.

IV. But the onlooker, (who may be compared to John surveying New Jerusalem,) has an enhancement of his joy and delight, in the remembrance that "former things are past away." In ver. 18, 19, the prophet addresses this onlooker, as himself, one of the blessed attendants of the King, and one who from the place where he stands beside the throne, shall realise his security all the more by calling to mind past days, when the enemy was like Sennacherib with his encamping hosts.

"*Thine heart shall meditate terror,*"

shall ponder and muse upon what once caused such foreboding and alarm. But it shall be only to awake to the joyous consciousness of there being no cause for terror now. As at the resurrection, standing by the opened and forsaken tomb, each saint shall ask in triumph, "Where is thy sting, O death? Where, O grave, thy victory?" So here they say one to another—

"*Where is the scribe,* that mustered the host?
Where is the receiver, who exacted tribute?
Where is he who counted the towers, that he might guide the assault?"

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An assuring reply is uttered in response to this joyous inquiry.

> "*Thou shalt not see a fierce* (determined) *people,*
> *A people of obscure language, which one cannot comprehend,*
> *Speaking barbarously so that one cannot understand.*"

These are gone for ever! "They melted like snow, in the glance of the Lord." Foreign invaders, barbarous hordes of Saracens and Turks, of Crusaders from all kingdoms of Europe, and, in short, of "Gentiles treading down Jerusalem," shall no more be found here. Instead of such appalling scenes as were presented by these foes, you shall now witness everywhere the peace brought by the Prince of peace.

V. And he bids us

> "*Look upon Zion,*" (ver. 20.)

What is it now? It is now more emphatically than ever of old, even in its best and palmiest days.

> "*The city of our solemnities;*" our solemn assemblies.
> "*Thine eyes see Jerusalem a quiet habitation.*"

It is a spot of profound tranquillity, a quiet home for long-wandered Israel. "The vision of peace," "The inheritance of peace," "The city of peace," or whatever way you choose to interpret יְרוּשָׁלַיִם, you find here peace and quietness abiding. And not for a season only, as in former times. The wandering is over; the wilderness-home of Israel has ended. Jerusalem is now

> "*A tabernacle that shall not be taken down:*
> *Not one of the stakes thereof shall ever be removed,*
> *Neither shall any of the cords thereof be broken.*"

The certainty of this ever-abiding security and peace, must be looked for in the fact that on yonder throne, stretched over Jerusalem, sits "The King in his beauty;" and He shall avert the possibility of change.

> "*For surely* (כִּיאִם) *there is the noble One.* (אַדִּיר,)
> *Jehovah is for us!*"

The "glorious," or, more correctly, "the noble One," is the same as in Jer. xxxi. 21. "Their Noble One shall be of themselves, and their Governor proceed from the midst of them." It is the name for Messiah, the King; and of Him they boast. In their happy glorying in Him they seem to contrast their lot with that of their enemies, as depicted in ver. 14, when they were heard crying, "Devouring fire is for us!" Israel on the

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other hand can shout, "Jehovah is for us!" (יְהוָה לָנוּ) and can add;

> "*It is a place of rivers,*
> *Of broad streams;*"

A place too where, amid the refreshment and fertility afforded by the rivers and streams, there need be no fear of adversary or evil occurent; for not only shall no foe appear, but not even the cry of the trading merchant shall be heard. No stranger shall intrude on the blissful tranquillity.

> "*Thore shall not go into any oared vessel,*
> *Nor any gallant ship pass by.*" (ver. 21.)

There shall no war-vessel come up to attack the place, and there shall not be even a merchant-ship of Tyre, or of other lands. There shall be nothing to cause the shadow of alarm, suggesting the neighbourhood of war, nothing that might rudely interrupt the peacefulness of the city of our solemnities. There is imagery here no doubt, but there is also, underlying the imagery, allusion to the literalities of the future. The words do more than glance at the fact that in the latter days there shall be rivers flowing from Jerusalem, "living waters," half of them flowing to "the former sea," and half of them "towards the hinder sea," (Zech. xiv. 8.) "For all the rivers of Judah shall flow with waters, and a fountain shall come forth from the house of the Lord," (Joel iii. 18,) pouring out its streams into many channels. As in Eden did that river which parted and became four heads, (Gen. ii. 10.) Thus shall there be a symbol of the Lord himself on the face of the land, a symbol expressive of the abundant, overflowing, refreshing, fertilising streams of bliss, which shall come from the Lord to Israel. For now He puts forth all His power in their behalf, and reigns in all the fulness of His manifested perfection. That happy people can now speak of having got on this throne a true "*Judge,*" in whom is summed up, and infinitely surpassed, all the wisdom, and power, and skill of the judges who delivered and ruled their fathers, Othniel, Barak, Gideon, Samson, Samuel; and a "*Law-giver,*" who excels Moses as far as the Creator excels the creature; and a *King,* whose sceptre is a right sceptre, and before whom all other kings of Israel, Judah, and the nations, pale into obscurity.

> "*For Jehovah is our Judge,*
> *Jehovah is our Law-giver,*
> *Jehovah is our King!*
> *He* (הוּא) *it is that gives us salvation.*"

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The word, יוֹשִׁיעֵנוּ, reminds us of "Hosanna," the shout of victory! Indeed, it ought to be so understood; "He will give us," or rather, "*He gives us now, and for ever, victory*" over every foe, every evil, every sorrow, every sin.

VI. But the voice that spoke of no oared vessel, and no ship of war evermore alarming Israel, suddenly cries aloud to some other party who has been on the field. It is Antichrist, still remembered, but now for ever impotent, or rather for ever perished, that comes into mind. It would seem that to recall past times of peril, and former fears, will from time to time be the employment of the sacred and happy company round the King's throne, they thereby learning lessons, oft repeated, of thankfulness and praise for what they have escaped, and of higher adoration, as they get deeper insight into sovereign grace, that made the difference between themselves and those who perished. In Ps. cxviii. 13, all unexpectedly, the Psalmist looks in the face of some foe whom he sees, though others may not, and addresses him, "*Thou* hast sore thrust at me, that I might fall." So here the speaker sees what others do not, till He directs attention to the object, and addresses the disabled, ruined host. He speaks as one would do, who, from some of the heights in Israel's land, saw a hostile vessel shipwrecked, and cast on the shore with all its rich cargo, as well as its war-like stores—some Armada-ship cast away, its crew of soldiers and sailors sunk in the deep, and every precious thing on board left to be the prey of those on whose shores it is thrown by the winds that dashed it on the rocks.

"*Thy tacklings are loosed,*" (ver. 23.)

Thy sailors cast thy ropes loose and abandon thee to destruction.

"*They do not hold the mast upright;*
They do not spread the sail."

All has gone to wreck, and the ship drifts up on Israel's shores. The news spreads; the people go out to see, and they find endless spoil ready to their hand.

"*Then is divided plunder of plentiful booty;*
The lame spoil the spoil."

No need of battle here; everything is spread out ready for the taking. There may be in the word "*lame,*" allusion to the old story, (2 Sam. v. 8,) when the Jebusites, in their scorn, spoke of David's men as "blind and *lame,*" and yet these won the day. They who now win this spoil were in themselves, and if left alone, truly *lame,* impotent in the face of such foes; but

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the Lord fought the battle, and scattered the spoil for them. They follow Him only to gather up the prey. For to the very end grace shines, free grace. It is not man's merit that is rewarded; man's efforts do not gain the victory; it is the Lord who accomplishes all, and the sinner accepts at His hand what has been wrought. It is exactly as in the case of our personal salvation; we sinners are the *lame;* we cannot work out righteousness, nor overcome sin, Satan, self. We cannot magnify the law and make it honourable. But the Lord Jesus undertakes to do it, and accomplishes it; and we see *what He has done,* and go out, to gather the spoil, to use His finished work.

VII. But we are coming to the close. The vision seems to suppose us gazing upon the happy people, "the lame who take the prey," coming back to Jerusalem, the quiet habitation, laden with spoil. It is a scene like that in 2 Chron. xx. 25–27, when the people were three days in gathering the spoil, it was so much; but at last assembled in the Valley of Blessing, (Berachah,) and then returned, "Jehoshaphat in the fore-front of them, to go again to Jerusalem with joy: for the Lord had made them to rejoice over their enemies." What a happy day that was in Jerusalem! But never to be compared to this time of which the prophet is telling us. For, see what you find in the happy city now. It is a city of *health;* prosperous in other things, but in this not least, that there is no sickness in it at all. No hospital needed there; no infirmary in restored Jerusalem; no physician required. For it is to be a sample of what Paradise was, when it had the Tree of Life in the midst.

> "*The inhabitant shall not say, I am sick.**
> *The people who dwell there have their iniquity forgiven,*" (ver. 24.)

Body and soul are healed; as when in the streets of Capernaum (Mark ii. 9) Jesus forgave the sins of the palsied man, and then restored his health. It seems that in restored Jerusalem, over-canopied (as it shall be) by the throne of the Prince of Life, there shall be no sickness. People there are to be "all righteous," (Isa. lx. 21;) and all of them have their tears wiped away, (chap. xxx. 19;) and so also it seems they shall have none of the diseases of Egypt, none of the sicknesses of other people. It is Paradise in the Land of Israel; their land is the "garden of the Lord," who is the Tree of Life, in the midst of the new earth, all become Eden again.

Sickness gone because *sin* is pardoned! This is a true city of peace. And *sin* is pardoned because *Christ* is there. And

* The Septuagint has rendered this, "They shall not say, κοπιῶ," the word used in Matt. xi. 28, "ye that *labour.*"

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now have come the days to which the sweet singer looked forward in Ps. lxxxvii., where he tells of the "glorious things spoken of the city of God." This is the time when a man may well boast of being "*born there.*" Let others mention Babylon, Egypt, Tyre, Philistia; but of Zion it shall be said with an emphasis and meaning hitherto unknown, "This man and that man was born in her." Born in this city of peace, of health, of holiness! this indeed is to be "a citizen of no mean city;" for, this is the "city of the great King," "*The King in his beauty.*"

Art. VI.—THE BRIGHTEST GEM IN THE RING OF ANCIENT TRUTH.

By the "Ring of Ancient Truth" we mean the Old Testament Scriptures; which, from the first chapter of Genesis to the closing words of Malachi, we esteem as *all gold*—that is, heavenly in its nature, pure, weighty, and beautiful. A ring also is an emblem of perfectness, and of endless duration; "The law of the Lord is perfect," "the word of the Lord endureth for ever."

This ring of truth was a long while making, and is altogether worthy of its author; it will not only bear to be mentioned in the same breath with the material universe, (see Ps. xix. 1–12,) but is more exceedingly glorious, (Ps. cxxxviii. 2.) The circle of the heavens, on which God is sitting, is wondrously vast, but truth is more far-reaching: gazing at creation, the Psalmist exclaims, "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands—they shall perish; they shall be changed;" but he never speaks thus of God's truth; we may apostrophise *that* in the same words as we address the God of truth, and the incarnate glorified Word, "Thou art the *same,* and thy years shall have no end."

This imperishable ring of truth is set full of precious jewels. True history, instructive types, grand and minute prophecies are all put in excellent order in this massive ring. But in the centre of this cluster, bright above all the rest, shines one glorious gem of prophecy, combining the clearness of the crystal with the blazing glory of the diamond; yea, including every hue that the rainbow's arch, or the foundations of the walls of the celestial city, can furnish, (Rev. xxi. 19, 20.) This gem of gems

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is the fifty-third chapter of Isaiah, which cannot be too highly extolled. Let us now seek to put this ring of truth on the hand of faith, and, holding it up in the light of the New Testament, study particularly that rich gem to which we have referred. What glories flash from it! how soft, how beautiful, how grand! It radiates forth Christ in His infinite person, wondrous offices, perfect character, unsearchable sorrows, all-sufficient atonement, grand victories, and undying glories. His two advents are here placed before us, casting wondrous light upon each other, presenting a marvellous contrast, yet in perfect harmony. The righteous servant, the conquering King, the silent Lamb, and the silencing avenger, (Isa. iii. 15,) the root out of a dry ground, the tree of life with healing leaves and satisfying fruit, the solitary one, and the centre of "a multitude that no man can number," the Man of sorrows, the fountain of eternal joy to millions, the despised and rejected one, the admired of the universe, the holy one condemned, the justified one who justifieth the ungodly; oh, there is no end to the teeming wonders of this chapter! the splendours which flash from this prophetic gem can never be uttered by the tongue, or written by the pen of man. Let us contemplate this great prophecy under three aspects.

I. As containing a vision of future glory.

II. As reminding of a beautiful exhibition of the triumphs of divine grace in the past.

III. As a mirror for the present, in which we may see ourselves and God, and by looking into which we may become like God.

Thus the *future*, the *past*, and the *present* will afford instruction, but to the last our especial attention will be directed.

I. A vision of future glory is set before us, even that glory of Christ which follows upon His sufferings. While His present glory at God's right hand is implied, His glory at His second advent is more especially here dwelt upon. This strain of prophecy commences, as all students of the Bible know, at Isa. iii. 13; and, like many other grand predictions of future events, the *end* is first dwelt upon, and then comes an account of the chain of events which lead on to, and prepare for, that much-desired end. The prophet uttering the very mind of God, and giving expression to the Father's delight in Christ, exclaims, "Behold my servant shall deal prudently; he shall be exalted and extolled, and be very high." Here is Immanuel the incarnate one enthroned, or the Son of man "sitting on the throne of His glory."

Then comes a contrast between the two advents, and a de-

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claration that as many were "astonished" at His first advent, stumbled at His mean appearance, and perplexed that one who did such works of power should pass through all ignominy and suffering; so would the great ones of the earth be startled and surprised at His majesty when He should be "exalted and extolled, and be very high." Rev. vi. 15 will explain Isa. lii. 15. See also Ps. ii. 8–10.

Then comes a description of the sufferings through which this wondrous Person would have to pass before He reached that glory. As we travel through this wonderful description in the next chapter, we have several glimpses of His glory at God's right hand, and on His own throne, especially in the three closing verses; "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and be satisfied. I will divide him a portion with the great, and he shall divide the spoil with the strong," &c., &c.

But it is not to the personal glory of the once rejected Messiah that we wish now especially to refer, but to the blessed future of Israel, when Simeon's prophecy shall be made good. When He who has been "set for the fall and rising again of many in Israel, and for a sign that shall be spoken against," shall be even more than He hath ever been yet, "A light to lighten the Gentiles;" and also be what He never has been yet, "the glory of His people Israel."

We know that when Jesus "came to His own, and His own received Him not," that the former part of this chapter was fulfilled. "But though He had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? (John xii. 37, 38.) We believe also that the whole of it is yet to be accomplished in them as a nation. This portion of their own Scripture has been a sore stumbling-block to their learned rabbis in all ages; one of them, in whom a little light was dawning, who had heard of Jesus, and what is claimed for Him from this chapter, but in whom prejudice was still strong, exclaimed, "the difficulty is *not* to understand it." Many have felt this who have not owned it.

When the iron sinew shall be broken, when Israel shall see the worthlessness of their own righteousness, when the spirit of grace and supplication shall be poured on the penitent and purged remnant in Jerusalem, (see Zech. xii. 10,) then shall the people of Israel enter into the meaning of this wondrous prophecy. When the vail is taken from the nation's heart, and

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that nation turns to the Lord, these are the words they will take with them, and so turn to the Lord. They will no longer sit under the old wall in "the place of wailing," and dolefully intone the lamentations of Jeremiah; but converted like Paul, like him shall they exclaim, "Who art thou, Lord?" And when "JESUS OF NAZARETH" is revealed to them, they will make the confession, bear the testimony, and put in the claims which this chapter contains. They will say, "The Christians are right after all, and we have been wrong through these many ages. Jesus is the Messiah; His death is our life; His sorrows the well of all joy; His atonement the cleansing fountain. God hath laid on Him the iniquities of us all." Then, and never till then, shall "a nation be born in a day."

That Balaam of a later age, Caiaphas the high priest, prophesied "that Jesus should die *for that nation.*" Yes, the Lord Jesus *did die for that nation*, as He died for no other. To this, we think, the angel Gabriel referred in his message to Joseph, "He shall save His people from their sins." But not for that nation only did Jesus die, but "that He might gather together in one the children of God who are scattered abroad." This process is now going on. God is gathering from the Gentiles a people for His name. There is also a remnant from among Israel according to the election of his grace, and soon all Israel shall be saved. In the meantime let us labour earnestly to save some from among both Jews and Gentiles, and hope continually for this vision of glory for Israel, ever praying, "Oh that the salvation of Israel were come out of Zion; when the Lord turneth again the captivity of His people, Jacob shall rejoice, and Israel shall be glad."

II. Let us next travel back to the past, and contemplate a *beautiful picture*, in which this chapter occupies a conspicuous place. We have been viewing the future of a nation, and looking forward to its spiritual birthday; we have now to do with an *individual.* A traveller is journeying over the desert. He has been to Jerusalem to worship. He has not yet heard of certain "things which have come to pass there in these days;" but he bears back with him a treasure far greater than those riches of which he had the charge in his own land. He is sitting in his chariot reading this very chapter. He reads it aloud, and another traveller on foot has run up alongside and asked him, "Understandest thou what thou readest?" He does not resent the question as impertinent. Doubtless, God had prepared him for that question; so he confesses his ignorance, invites instruction, evidences docility, exercises faith, professes Him on whom he believes, and goes on his way rejoicing. What a marvellous

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change in a short time! *Jesus*! that name above every name, as unfolded to his astonished mind by the devoted evangelist, was a key to unlock the meaning of that roll he had just read, and a title to all the blessings which it contained. With that Jesus whose glories Isaiah had seen, and of whom he speaks, he was now associated—yea, was one with Him in whom he believed. He had seen the Lord's passion; he now knew His person, and was interested in all His possessions and glories.

To how many a weary traveller over earth's desert has this "same scripture" proved a well of living water. In one part of the Arabian desert there is a plentiful spring with a lovely oasis round it, the name of which in Arabic is "drink and away," because robbers are wont to lurk there to pounce upon the unwary traveller; but the name of this well is "Drink and stay." The first real draught is salvation, and with every repeated draught comes light, joy, strength, and abounding hope.

And what a personal matter does this become. It will be so, indeed, when Israel as a nation comes to this well. It will be "one by one," as the prophet predicted (Isa. xxvii. 12); as Gideon's men each took the water; so one by one shall say, "I am the Lord's;"—and surely shall *one* say, "In the Lord have I righteousness and strength." Thus it has been in the history of God's people ever since the eunuch drank of this fountain, and eternity only will make known the number who have come hither—have lost their thirst for sin, and found that He of whom the prophet spake can cause a well of water to spring up in them unto everlasting life. The pastures in this chapter are as green as ever, and the lovely streams as clear, as full, and as still, as when this one sheep in the wilderness was led thither; and if we would have our souls restored and led in the paths of righteousness, and know for certainty that the pierced one of whom David spake (Ps. xxii. 16) is our shepherd—we must constantly feed and lie down in this spiritual paradise.

Let us then use it for all the purposes for which God hath given it. There is a glorious *future* belonging to it—there is an instructive *past* connected with it; but while we wait for the future, and study the past, let us improve the *present*. This jewel is as much ours as it was the eunuch's, or will be Israel's in the age to come. Its uses are manifold, its value is infinite; and there is one, of whom Philip was but an instrument, near to us, ready to instruct, longing to join Himself nearer and nearer with us. The Comforter will glorify Jesus. "We have received the Spirit who is of God, and that we may know the things that are freely given to us of God."

Let us (III.) use this passage *as a mirror in which we may see*

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ourselves and God, and aim to come more fully into sympathy with and conformity to God.

The structure of this prophecy is that of a dialogue, in which God and the believing soul severally express their views of, and feelings towards, the mysterious person who is the theme of the discourse. Jehovah expresses His delight in him and his work, and His determination abundantly to recompense him. The believer first makes humble confession, and utters words of hopeful confidence. A grievous mistake is confessed, then the glorious mystery is contemplated. God manifested in the flesh—God in Christ reconciling bursts on the astonished view, and fellowship with God is the result. The Christ-rejecting sinner forsakes his own thoughts, begins to think God's thoughts, and becomes one of the blessed ones who is not stumbled in Christ. His mean look—His lowly parentage—His humble trade—His ill-famed dwelling-place—His homeless condition—His sorrowful sighs—His marred face, His pierced hands—His shameful cross—His borrowed grave, no longer stumble him, for all these, and many other things, are seen to be a most literal fulfilment of prophecy. While the soul muses upon Him, learns *how* He suffered, and *why* He suffered; the streams of mercy rise higher and higher, till all sins are drowned in its depths—hidden for ever from view; and all blessings from God, including His image now, and the hope of glory for ever, are brought into the soul by the great wave of redemption. Thus the sinner learns how vile he is, and how good God is. He sees that the crucifiers of Christ represented him, yet that herein the love of God is manifested, and means provided for making him like God in righteousness and true holiness.

There are three points brought out in this chapter which, under God's blessing, may serve to promote these desirable ends. Let us glance at each.

1. *Here are some details of the saddest, sublimest, and most suggestive of all events.* The death of Christ is *the event:* there is no other occurrence worthy of being mentioned along with it. In all time, or even in eternity, it will never be paralleled. It is of all events the saddest, if we think what was done, and who did; it is the sublimest, if we consider who was the sufferer, and what has come out of His sorrows, and is yet to come; and the most suggestive, if the hand of God in all, and the glory to God resulting from all, is traced. Concerning such an event as this, we should welcome all detail; and it should be a cause of wondering gratitude that on no subject has God so entered into particulars as in this, the most interesting and important. The four evangelists who wrote the history of Jesus have *all* dwelt at

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length on His sufferings and death; each omits something which the others record on other points; but here, when describing "the hour," all go into details. And how should we prize these precious facts! Nor is this true only of evangelists. The royal psalmist and inspired prophets, as well as holy apostles, all dwell on this theme; and some are very minute, not only relating what was done to Christ, and what He said and did, but also revealing His thoughts and feelings during His suffering hours. How much have we of detail in the passage before us! Several points we have already mentioned, and would urge the reader to go over every sentence with a view of ascertaining what is taught respecting the sorrows of Jesus. We just select one short portion as a specimen, giving it in the translation of Bishop Lowth:—

"By an unjust judgment He was taken off;
And His manner of life who would declare?
For He was cut off from the land of the living:
(For the trangressions of my people was He smitten to death.)
And His grave was appointed with the wicked;
But with the rich man was His tomb.
Although He had done no wrong, neither was there any guile in His mouth.
Yet it pleased Jehovah to crush Him with affliction."

The details here given may be thus specified; see an *unrighteous condemnation.* Who can read the account of the accusations brought against Christ, the false witnesses suborned, the clamour round the judgment-seat, and the motives which actuated Pilate, but must conclude that "by an unjust judgment He was taken off." There was an *utter absence of all sympathy.* No one stood by Him, no friend spoke a word on His behalf. Among the thousands whom He had fed, healed, instructed, blessed, yea, saved, not one came forward to plead His cause, or to testify to His character and innocence. Pilate said, "I find in Him no fault at all," but no one seconded his testimony. "His manner of life who would declare." Thus was He, according to His own words, "*left alone.*" When in Westminster Hall on the trial of Charles I. the verdict and condemnation were proclaimed "in the name of the people of England," one bold female voice cried out, "No, not half of them;" but the true martyr King, who died for the truth, died to save souls from eternal death, had not one vindicator. *Malice and envy pursued its victim to death and the grave.* "He is guilty of death;" "Let him be crucified;" "Not this man, but Barabbas;" and then, when Jesus was "delivered to their will," there was no pity, they mocked Him the first minute He was fixed on the cross, and did so down to the last breath. They could go no further. Now Provi-

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dence interposes, and sets aside man's purposes that prophecy might be fulfilled. No doubt, *they* intended to bury the Holy One with the two thieves, but "His burial must be in the rich man's tomb;" so had the prophet said; therefore Joseph of Arimathea, aided by other loving hands, laid Him in his own new tomb.

Such are some of the details of this great event found in these verses; and there are many others, all bringing out in blackest hue the sin of man, and exhibiting in grandest harmony the wisdom, love, justice, holiness, and power of God.

We may reverently suppose something like the following respecting the death of Jesus. Seeing that God had laid it down as a fixed principle that without His death there could be no life for sinners; he might have summoned the host of heaven together to witness that death. Amidst all that was grand and majestic, the voluntary sufferer might have died by a stroke from God, man not being an actor, nor Satan an instigator. But would *this*, if it could have been done, have been so wonderful, so manifestive of God—so demonstrative of the love of Jesus, so declarative of the evil of sin, so full of touching incident, so bringing out all the human sympathies by Jesus, and affording such scope for the exercise of all graces, as the awfully glorious, the horribly repelling, yet irresistibly attracting scene of Calvary unfolded? Surely not. God hath here abounded in all wisdom: "Christ crucified is the wisdom of God." In the gift, in the decree, in the permission, in the overruling, in the instruments used, in everything said, thought, and done by Jesus, as well as in the stroke actually inflicted, we see God, and are constrained to sing, "O the depths of wisdom, the heights of love, the riches of grace."

2. *In this chapter we have a description of the character of the central person of this wonderful event.* Great events generally have a central person. In revolutions among kingdoms, if some one individual does not begin the sudden change, the event itself usually brings some leading person forward, and the characters of those who either raise or rule the storm becomes a study for all ages. But seldom does the character, motives, and doings of such bear close examination. Not so as regards Christ. Though no man would speak a word for the suffering Saviour, what a testimony does God bear for Him! Many said He was "stricken, smitten of God, and afflicted," that is deservedly so: others held their peace in bewilderment, or through fear. None bore a testimony except God; He had done so ages before. He did so at Christ's baptism and subsequently; and now, in the midst of the clamour and blasphemy,

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the accusations of jarring witnesses, and the sentences of wicked, vacillating judges, God's calm voice is heard, "He hath *done* no wrong, neither was there any guile in His mouth." His actions and His words are here referred to; even all He did, and all He taught. Analyse each *act*, or rather let God do it, and then write "PERFECTION" against all. Let every *word* be weighed in God's balances, and "NO GUILE" is the result. This is a negative testimony, but both imply something positive. "He went about doing good;" "Grace was poured into His lips." And what does all this gracious speaking testify for His heart, whence all came? and what do all His works and words, as well as His sufferings and death, go to constitute? but that one perfect righteousness, that one obedience unto death, which God imputes and faith puts on. And what a rich legacy have we in the record of those perfect actions and guileless words! All are true, real—all adapted and everlasting.

3. We notice in the passage before us *a declaration of the reasons for this event, and of its relation to God and His government.* God does not always tell us the reasons for what He does or permits to be done. "The sovereignty of God, says one, is not God acting without a reason, but acting, and hiding the reason for what He does in His own bosom." He has a perfect right to do this if He pleases, and He often does so. But as regards this event, He does tell us the reason why Christ was smitten, and why He bruised Him. "It pleased the Lord to bruise Him;" "For the transgression of my people was He stricken;" "Jehovah hath laid on Him the iniquity of us all." *Here is the reason.* The Lord Jesus would be the great Shepherd of the sheep, and have the happiness and honour of folding them on the hills of glory, and so He must be smitten. To this He consented, and, as the good Shepherd, laid down His life for the sheep. This death of Jesus is a far-reaching event. It rises to God's throne, and the redemption wrought on Calvary becomes incorporated with the moral government of the Most High. That throne, of which justice and judgment are the habitation, the basis or foundation principle; has the Lamb in its midst, and therefore "mercy and truth go before God's face." In the application of the principles of that throne to human affairs, God has respect to what Christ has done; and all who have respeet to it also by simple reliance, shall find that the Holy One is "faithful and just to forgive their sins," just while He justifies them from all things. And so in all His after dealings with them; having accepted them in the Beloved, He blesses them with Christ, reckons them, and would

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have them reckon themselves, one with Christ, and will at last raise them up to share His glory.

These are the subjects we should study in the bright mirror of truth. We have only taken a glimpse of some. It was a mirror to the saints of old before Christ came, in which they saw dimly what Christ *was to be.* It is a mirror to us now, showing us what He has become, done, and suffered. His person, character, sufferings, and prospects may here be seen. Here God's heart is revealed. What we thought and said when without Christ, is here brought to mind; and also what we feel and wish to realise now, is recorded.

Let this bright mirror be studied more and more, that so beholding therein the glory of the Lord, "we may be changed into the same image, from glory to glory, as by the Spirit of the Lord." God's design is to make us like Christ; and His chief means of accomplishing it is the study of "Christ, and him crucified." These things "the angels desire to look into."

Notes on Scripture.

Old Testament Longings.

"The return of the Redeemer is the very pole-star of the Church." This being the case, it is natural, and was to be expected, that the Old Testament seers, who spake so much of the coming glory and kingdom, should be filled with longings for that which the Spirit of Messiah did signify, and in which all is bound up,—viz., His return. To what an extent it is so, will appear more plainly from a collation of a few passages.

In the English Old Testament we frequently read of "waiting *on*" the Lord, and sometimes of "waiting *for*" the Lord. The fact is, that those who do the one will naturally be led to do the other. Those who wait on the Lord will be guided into all truth, and be led to wait *for* the Lord; and those who wait *for* the Lord will be led to exercise patience in doing so, and to wait *on* Him. To wait *on* Him is to abide His good pleasure, and His time; to wait *for* Him is to long for His personal return, and to be in readiness for it. And this waiting on

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the Lord for the grandest event of prophecy carries with it a spirit of patience, resignation, and submission in the ordinary dealings of God's providence, too.

In the Hebrew the distinction made by our translation between waiting *on* the Lord and *for* the Lord entirely disappears; the word most generally (though not invariably) used, being *kavah;* which signifies *to wait for*, to expect—*expectare*, *præstolari*. It combines the two ideas of waiting for and expecting. The German word *harren* corresponds to it exactly. The fundamental idea of the Hebrew word *kavah* is extension, stretching out. "To stretch out as a line, in a straight direction; hence, *to stretch out the mind* in a straight direction towards an object of hope or expectation. To expect earnestly; to hope that a thing will be effected, and to wait steadily and patiently until it is effected." Now turn to some of the Old Testament passages in which *kavah* occurs (whether in our version given wait *for*, or wait *on*), and see how full those inspired pages are of longings for the Second Advent. Of a truth, the "old wine is better" than the modern.

1. Israel, about to be gathered to his fathers, gives the keynote. In the midst of one of the most ancient prophecies—to a large extent yet unfulfilled—the burden of his longing soul finds expression in the words: "I have *waited for* Thy salvation, O Lord!" (Gen. xlix. 18.) The promise in paradise had not yet been fulfilled: nor could it be, until he that came of Jacob's line shall sit on the throne of His father David. For this promised consummation Jacob waited, but did not live to see it, then; the later knowledge of the mysteries of the kingdom of heaven given by Jesus (Matt. xiii. 11, 17) was sovereignly denied him. But he lived in that element; his dying testimony proves it; the ruling thought was strong in death. "I have waited for Thy salvation, O Lord," including the whole work of redemption, both the ransom and the glory.

2, Hark how the prophet whose lips were touched with hallowed fire, and who was blessed with such a penetrating vision of the mysteries that lay hid in the womb of the future—hark how he takes up the strain: how he speaks of the rapture of the eagles, in the latter day, just before the Lord comes: "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that *wait for the Lord* shall change strength; they shall *mount up with wings*, as eagles; they shall run, and not be weary, they shall walk, and not faint," (Isa. xl. 30, 31.)

3. Again he takes up the strain. To look for the Lord is *not* an idle thing, nor unnoticed by God; for, *Blessed are all they that wait for* Him," (Isa. xxx. 18.)

4. What though scoffers now abound? The shame will not remain with the humble; for: "They shall not be ashamed that *wait* for Me," (Isa. xlix. 23.)

5. And, moreover, it shall be said in that day: Lo, this is our God; we have *waited for* Him, and He will save us; this is the Lord; we

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have *waited for* Him: we will be glad, and rejoice in His salvation," (Isa. xxv. 9.)

This shall be when the Lord of Hosts shall make to all people a feast of fat things; a feast of wines on the lees; of fat things full of marrow; of wines on the lees well refined. When He shall take away the rebuke of His people from off all the earth.

6. What though the waiting ones are still a little flock? There shall yet be universal loyalty: for, "Verily, the Isles shall *wait for* Me, and the ships of Tarshish first," (Isa. lx. 9.)

7. Nor are His waiting people afraid of the coming judgments; for, "In the way of thy judgments, O Lord, have we *waited for* Thee," (Isa. xxvi. 8.) It is then that the inhabitants of the world *will* learn righteousness. "The desire of our soul is to Thy name, and to the remembrance of Thee."

8. What though Antichrist, the Spoiler, and Treacherous Dealer, rage! The humble expectants need not be afraid; for they pray, "O Lord, be gracious unto us! We have *waited for* Thee! Be Thou their arm every morning; their salvation also in the time of trouble," (Isa. xxxiii. 2.)

9. Their highest hopes, too, will be more than realised and their anticipations surpassed; for: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides Thee, what He hath prepared for Him that *waiteth for* Him," (Isa. lxiv. 4.)

10. And even in the time of the awful demon-confederacy, God will raise up faithful witnesses to the coming of the Lord, for, "I will *wait upon* the Lord that hideth His face from the house of Jacob, and I *will look for Him*," (Isa. viii. 17.)

11. From other prophets comes the echo of the same glorious theme. Thus, Jeremiah points out the true remedy for the desolations of the sword and of famine; for, while his eyes run down with tears night and day, because the virgin daughter of his people is broken with a great breach, he declares: "Therefore will we *wait for* Thee! (Jer. xiv. 22.)

12. And again: "The Lord is good unto *them that wait for Him*, to the soul that seeketh Him. It is good that a man should both hope and quietly *wait for* the salvation of the Lord," (Lam. iii. 25.)

13. To Zechariah, too, was given a promise that the watching poor should understand that the coming judgments were not the result of blind chance, but according to the word of the Lord; for, "So the poor of the flock that *watched for Me* knew that it was the word of the Lord," (Zech. xi. 11.)

14. By the mouth of Zephaniah, likewise, the Lord has given a commandment, and indicated His plain will: "*Wait ye for Me*, saith the Lord, until the day that I rise up to the prey; for my determination is, to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for

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all the earth shall be devoured with the fire of my jealousy," (Zeph. iii. 8.)

15. By Hosea He indorsed it: "*Wait for thy God continually.*" "Turn thou to thy God; keep mercy and judgment; and *wait for thy God continually*," (Hos. xii. 6.)

16. In that time of fearful domestic strife, predicted by our Lord, when "a man's enemies shall be the men of his own house," the comfort of the pious lies in the same direction; for, "Therefore, I will look unto the Lord, I will *wait for* the God of my salvation." (Micah vii. 7.)

17. The Psalmist takes up the theme: "Our soul *waiteth for* the Lord." There is no king saved by the multitude of an host; a mighty man is not delivered by much strength. Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy. To deliver their soul from death, and to keep them alive in famine. Our soul *waiteth for* the Lord," (Ps. xxxiii. 18–20.)

18. "I *waited longingly* for the Lord," (Ps. xl. 4.) "And He hath put a new song in my mouth, even praise unto our God: *many shall see it*, and fear, and shall trust in the Lord."

19. "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes *wait for* the Lord our God, until that He have mercy upon us," (Ps. cxxiii. 2.)

20. "Let none that *wait for Thee* be ashamed: let them be ashamed which transgress without cause," (Ps. xxv. 3.) "*For Thee do I wait* all the day. Lead me in Thy truth, and teach me," (Ps. xxv. 5.) *I wait for* Thee. Let integrity and uprightness preserve me," (Ps. xxv. 21.)

21. "My soul, *wait Thou* (in silence) only upon God; for *my expectation* is from *Him*. How long will you imagine mischief against a man? Ye shall be slain, all of you; as a bowing wall shall ye be, and as a tottering fence. They only consult to cast him down from his excellency; they delight in lies; they bless with their mouth, but they curse inwardly," (Ps. lxii. 5, 3, 4.)

22. "Let not them that *wait for Thee*, O Lord God of Hosts, be ashamed for my sake: because for Thy sake I have borne reproach," (Ps. lxix. 6, 7.)

23. "And now, Lord, *what wait I* for? *my* hope concerns *Thee*. Every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them," (Ps. xxxix. 6, 7.)

24. But the 27th Psalm, that sings of *the secret of His tabernacle*, (as also the 31st and 32d), brings out, at its close, the truth into strong relief, as a sovereign remedy. "*Wait for* the Lord; be of good courage, and He shall strengthen thine heart; and again, *wait for* the Lord." "I had fainted, unless I had believed to see the goodness of the Lord *in the land of the living*," (Ps. xxvii. 14, 13.)

25. And the believing heart gives a joyous response in the 130th,

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verses 5 and 6: "I *wait for* the Lord; my soul doth wait; and in *His word* do I hope. My soul *waiteth for* the Lord more than they that watch for the morning; I say more than they that watch for the morning."

26. Nor is the blessed hope fanciful or speculative; for the 37th Psalm assures us in the most positive and repeated manner of the reign of the saints on earth. "Rest in the Lord, and *wait patiently for* Him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass," (ver. 7.) "For evil-doers shall be cut off; but those that *wait for* the Lord, *they* (emphatically, the separate pronoun is used) shall inherit the earth," (ver. 9.) "*Wait for* the Lord, and keep His way, and He shall exalt thee to inherit the earth; when the wicked are cut off, thou shalt see it," (ver. 34.) Them that sleep in Jesus will God bring with Him when He comes.

27. And the inspired man admonishes us, in case we now suffer, not to avenge ourselves, but to "*wait for the Lord*, and He shall save thee," (Prov. xx. 22.)

No wonder, then, that the souls of the Old Testament saints, borne in ecstatic vision, on the wings of faith and love, anticipated the prayer of the Bride, "Come, Lord Jesus! come quickly!" Possibly, and quite probably, they may not have comprehended the full import of the words they were moved to utter. Compare 1 Pet. i. 11. For, before the Lord could "return," He must have been on earth previously; and this presupposed the mystery of the incarnation. But the Spirit, that searcheth all things, yea, the deep things of God (1 Cor. ii. 10), guided them into the truth, and moved them to utter the pregnant petition.

28. Thus Moses, in the 90th Psalm, in view of the lamentable condition of fallen humanity, utters the ardent ejaculation (v. 13): "*Return*, O Lord! How long (wilt Thou tarry)? And let it repent Thee concerning Thy servants! O satisfy us *early* with Thy mercy, that we may rejoice, and be glad all our days! Let *Thy work appear* unto Thy servants, and *Thy glory* unto their children! And let the *beauty* of the Lord our God be *upon* us! And *establish* Thou the work of our hands upon us; yea, the work of our hands, *establish* Thou it!" (vers. 14–17.)

29. So in Psalm 6, the agonized believer betakes himself to the same final refuge. "*Return*, O Lord! Deliver my soul! O save me, for Thy mercies sake!" (ver. 4.)

30. And in the 80th Psalm, in making lamentation for the goodly vine, Israel, wasted by the boar out of the wood, and devoured by the wild beast of the field, the Psalmist again has recourse to the petition: "*Return*, we beseech Thee, O God of Hosts! Look down from heaven, behold, and visit this vine, and the vineyard which Thy right hand hath planted, and the branch that Thou madest strong for Thyself!" (vers. 14, 15.) Only when the Lord returns will this be possible; since it is plain from Zechariah that Israel remains in unbelief till

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they *see* the descending Messiah; and without repentance there can be no restoration.

31. Thus, too, the Spirit taught Isaiah to plead: "*Return!* For Thy servant's sake, the tribes of Thine inheritance," (Isa. lxiii. 17.)

32. And Micah exultingly exclaims: "*He will return.* He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea," (vii. 19.) No wonder, then, that it should be added: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy," (ver. 18.)

33. It is when they seek the Lord that He is found of them; for, "Turn ye unto Me, saith the Lord of Hosts, and *I will return unto you*, saith the Lord of Hosts," (Zech. i. 3.) This is the keynote with which Zechariah's wondrous song opens.

34. And this is a grand additional motive to repentance; for, "Who knoweth if He (Jehovah Jesus) *will return*, and have compassion, and leave a blessing behind Him"—(in reascending? comp. John i. 51)—"a meat offering and a drink offering unto the Lord your God," (Joel ii. 14.)

35. Once more the Lord speaks, Himself, and utters positive and gracious promises to return, as soon as Israel shall repent. Return unto me, and *I will return unto you*, saith the Lord of Hosts," (Mal. iii. 7.)

36. "It shall come to pass when thou shalt return unto the Lord thy God, and shalt obey His voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and *will return*, and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee; and the Lord thy God will bring thee into the land which the fathers possessed, and thou shalt possess it; and He will do thee good, and *multiply thee above thy fathers.* And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live," (Deut. xxx 2–6.)

37. Yea, there is even an opportunity given to Israel's evil neighbours. "It shall come to pass that *I will return*, and have compassion on them. And it shall come to pass if they will diligently learn the ways of my people, to swear by my name, 'Jehovah liveth,' as they taught *my* people to swear by Baal, then they shall be built in the midst of my people. But if they will not obey, I will *utterly* pluck up and destroy that nation, saith the Lord," (Jer. xii. 15–17.)

Now, after all this testimony, who would not, in harmony with these longings already in the Old Testament times, and the greatly amplified

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teachings of the New Testament, cry out: "Come, Lord Jesus! come quickly!"

38. Amen. "*Oh that Thou wouldst rend the heavens! That Thou wouldst come down!* That the mountains might flow down at Thy presence, as when the melting fire burneth, the fire causeth the waters to boil—to make Thy name known to thine adversaries, that the nations may tremble at Thy presence!" (Isa. lxiv. 1, 2.)

E. E. R.—*Prophetic Times.*

The Seven-Fold Light of the Healing Day.

"Moreover, the light of the moon shall be as the light of the sun; and the light of the sun shall be seven-fold as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wounded."—Isaiah xxx. 26.

There are several senses in which this light of the healing day may be viewed. It may be taken both literally and figuratively. Taken in its literal sense, we are here taught that, at the period in the future, to which this text looks forward, there will be a restoration to the material creation of the long-lost brightness and beauty that originally adorned it.

None can doubt but that the paradise in which our first parents were placed was more beautiful than any part of our earth now is. There were balmier airs, and softer skies, and sweeter flowers, and richer fruits than have ever since been found on earth. The roses that bloomed in Eden had no thorns upon them. The fruits that ripened there had no worm at the core. The sun did not smite by day, neither the moon by night. The trail of the serpent had passed over nothing. Everything was perfect there. Sin marred the beauty and dimmed the brightness of that happy state. But Jesus is to bring about "the restitution of all things." This text contemplates the time when this shall be done. Seven is the Scripture number to denote perfection. The seven-fold light of the sun and moon then denotes the perfection of beauty with which they will then shine. There is much of loveliness lingering through creation now, even amidst the ruins of the fall. These are but shadows of what shall be when Jesus makes all things new. Earth will be a restored paradise then, and the perfection of beauty which paradise presented will invest the whole material creation in that day. It is, as it was, gazing on the predicted brightness of that scene that Isaiah bursts forth in rapturous strains, addressing himself to the earthly Jerusalem, which will then be the centre of earth's glory: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee! The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be thine everlasting light, and thy God thy glory."

Such, we take to be the meaning of this part of prophecy in its

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literal sense. It predicts the restoration to our world of the long-lost beauty and glory of its original creation.

But there is a figurative as well as a literal sense in which it may be taken. *Light denotes purity.* Seven-fold light denotes *perfect purity.* This will be a feature of the world's condition in the millennial state to which this text looks forward. Then "the wickedness of the wicked will be brought to an end." Then "the people will be all righteous." Then "holiness to the Lord will be written upon the bells of the horses,"—and "in every place incense shall be offered unto the Lord, and a pure offering from the rising of the sun even unto the going down of the same."

But light denotes knowledge as well as purity. And seven-fold light denotes perfect knowledge. This will be another feature of the earth's condition, in the day to which this prediction refers. Then the Lord will destroy the veil of ignorance and error now spread over all people. Then "the knowledge of the Lord shall cover the earth as the waters cover the sea."

But light denotes happiness,—this also will be perfect in the earth, in the day when the Lord bindeth up the breach of the people, and healeth their wound. Then violence shall no more be heard in the earth; neither wasting nor destruction within its borders, but joy and gladness shall abound therein, thanksgiving, and the voice of melody. Then God will give to the dwellers on the earth "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

In conclusion: We see, from this subject, *how glorious is the destiny reserved for our earth!* God made it to be inhabited. He designed it to be, not a vale of tears, a den of lions, a desolate wilderness, a home of sorrow and sadness. He meant it to be the abode of peace, a mount of holiness, the glorious home of a happy and rejoicing people. But it has not been this yet. Has God's purpose then been set aside? By no means. Satan brought sin into the world and interrupted God's purpose. But that interruption will be only temporary. God will not be frustrated in His purpose. His solemn declaration is, "*My counsel shall stand.*" And as we belong to this earth, as it has been our birth-place, our home, our training-school for immortality,—it is a matter of great interest to us to know what the destiny of our planet is to be,—that its future is, not to be burned up and left a smouldering mass of blackened ruins, but to be purified by fire, and to become the glorious abode of a regenerated and rejoicing race, to be an eternal excellency, a joy of many generations.

This subject further suggests the great interest we should feel in the future advent of our Saviour. All that is bright and blessed in the coming history of our earth is connected with that advent. Satan will roam over the earth till then. The curse will lie heavy upon it till then. Sin and sorrow will darken and deform it till then. The coming in person of the Son of man to our earth is the only thing that will bring these evils to a close. He will come to end the disorder and

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misery of the world, and introduce the glory and blessedness that awaits it. It is *this* that will make His coming the true Easter, the day of the *great rising*. Then the dead in Christ will rise and enter on their promised portions.

Then the great day of blessedness, long promised to our earth, will dawn in glory on it. But the brightness of that predicted day will never begin to shine till Jesus comes. Well, then, should we long for His advent! Well may we "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ."

Let us rejoice in the return of every advent season, for, as the years roll on, they hasten on the day when Jesus shall come again,—and when He shall come, the blessedness of the world will come with Him.

Then come, Lord Jesus, come quickly!

How solemn the inquiry which this subject suggests: What is our connexion with Christ? His coming draweth nigh! Are we ready for it? Have we given ourselves to Him? Are we identified with His cause? If He should come to-night are we prepared to meet Him?

R. N.

Duty Respecting the Advent.

Let us consider for a moment the attitude which the Scriptures say believers should occupy with reference to the Lord's coming.

1. *Looking* for Christ: "Unto them that *look* for Him shall He appear the second time without sin unto salvation," (Heb. ix. 28.) "For our conversation," or citizenship, "is in heaven; from whence also we *look* for the Saviour, the Lord Jesus Christ,'" (Phil. iii. 20.) "This," says Albert Barnes, "was the firm belief of the early Christians, and this expectation with them was allowed to exert a constant influence on their hearts and lives. It led them to desire to be prepared for His coming; to feel that earthly affairs were of little importance, as the scene here was soon to close; to live above the world, and in the desire of the appearing of the Lord Jesus. This was one of the elementary doctrines of their faith, and one of the means of producing deadness to the world among them; and among the early Christians there was, perhaps, no doctrine that was more the object of firm belief, and the ground of delightful contemplation, than that their ascended Lord would return." In perfect keeping with these remarks, we find Justin Martyr,—scarcely fifty years after the death of the apostle John,—saying to the Roman Emperor:—"You see all sorts of men big with the hopes of His second coming in glory, who was crucified in Judea." Surely "the grace of God," when submitted to, as much teaches us to be "*looking* for that blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ," as it does "to live soberly, righteously, and godly in this present world," (Titus ii. 11–13.)

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2. Christians should be *watching* for Christ: " Watch therefore; for ye know not what hour your Lord doth come," (Matt. xxiv. 42.) " Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," (Luke xxi. 36.) " To watch," says Matthew Henry, " implies not only to believe that our Lord will come, but to desire that He would come, to be often thinking of His coming, and always looking for it as sure and near, and the time of it uncertain. To watch for Christ's coming, is to maintain that gracious temper and disposition of mind which we would be willing that our Lord, when He comes, should find us in. To watch is to be aware of the first notice of His approach, that we may immediately attend His motions, and address ourselves to the duty of meeting Him. Watching is supposed to be in the night, which is sleeping-time; while we are in this world it is night with us, and we must take pains to keep ourselves awake." " Behold, I come as a thief," says the Saviour; " blessed is he that *watcheth*, and keepeth his garments, lest he walk naked, and they see his shame," (Rev. xvi. 15.)

3. We should be *waiting* for Christ. " Let your loins be girded about, and your lights burning; and ye yourselves like unto men that *wait* for their Lord," is the Divine injunction, (Luke xii. 35, 36) And it is said to the praise of the Christians of Thessalonica, " Ye turned to God from idols to serve the living and true God; and to *wait* for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come," (1 Thess. i. 9, 10.) " And it shall be said in that day,"—when death is swallowed up in victory,— " Lo, this is our God, we have *waited* for Him, and He will save us: this is the Lord; we have *waited* for Him, we will be glad and rejoice in His salvation," (Isa. xxv. 8, 9.) " This is the day," said the sainted Baxter, " that all believers should long, and hope, and wait for, as being the accomplishment of all the work of their redemption, and all the desires and endeavours of their souls."

4. Believers should *love* the appearing of Christ: " Henceforth," said the apostle, " there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also that *love his appearing*," (2 Tim. iv. 8,) " which," adds John Wesley, " only a real Christian can do." It is " a sure mark of a true or false Christian, to long for, or dread, this revelation." To say that we love the appearing of Christ, is one thing, and to do it is another. Whoever does it relies on Jesus as the true Messiah, and regarding himself as a " pilgrim and a stranger " on earth, he uses the things of this world much as a man would a suit of old clothes which he is compelled to wear till he gets a better one. His affections are placed on things above.

5. We should be *hasting unto* the coming of Christ. Hence the inquiry of the apostle, " What manner of persons ought ye to be in all holy conversation and godliness, *looking for and hasting unto* the coming of the day of God. " You must not only look for, not only

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believe that such a day will come," says Dr Increase Mather, "but you must hasten to it; that is, by earnest desires, by longing wishes." The expression of Peter is very emphatic: it indicates our state of mind when we are anxiously desirous that anything should occur, and would greatly hasten it if we could; it denotes a state of feeling such as led St Cyprian of the third century to speak of Christ as "He whose speedy coming we daily desire, whose presence amongst us we ardently long for."

6. Christians should *pray for* Christ's return. "Thus," says Dr Mather, "Christ has taught us to pray, 'Thy kingdom come.' We must therefore pray for the day of judgment; for, the kingdom of Christ will not come in all the glory of it before that blessed day. And when we pray, 'Thy will be done on earth as in heaven,' we pray for the day of judgment; for then, and not till then, will the will of God be done on earth as it is in heaven. Then will the saints that shall come down from heaven in the New Jerusalem, do the will of God with as much perfection on earth as it is now done in heaven," (compare 2 Tim. iv. 1.) When, for the fourth time, the seer of Patmos heard Jesus say, "I come quickly," the joyous response of his heart was, "Amen, Even so, come, Lord Jesus," (Rev. iii. 11, xxii. 7, 12, 20.) Shall we sin, therefore, if we catch the spirit of the seer, and say with "the seraphic Rutherford," "Oh, how long is it to the dawning of the marriage day! Oh, sweet Lord Jesus, take wide steps! Oh, my Beloved, flee like a roe, or a young hart, on the mountains of spices. Oh, that he would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband?" No, no, if the soldier desires the cessation of war, the traveller to reach his home, and the bride the marriage day, well may the Spouse of Christ pray in the fulness of her heart, "Oh, that he that feedeth among the lilies would cry to his heavenly trumpeters, 'Make ready, let us go down and fold together the four corners of the world, and marry the bride!'"

But does not "the term *watch*, as employed in Scripture in reference to the second coming of Christ, imply something more than the mere act of gazing or standing in anxious expectation?" Undoubtedly it does, and who supposes the contrary? We hold to working and watching at the same time. Those who will say "in that day, Lo, this is our God; we have *waited* for him," are such as can add, "Yea, *in the way of thy judgments*, O Lord, have we waited for thee," (Isa. xxv. 9, and xxvi. 8.) The Christians of Thessalonica "*served* the living God," at the same time that they "*waited* for His Son from heaven," (1 Thess. i. 9, 10,) and we are to exhort one another "*so much the more as we see the day approaching*," (Heb. x. 25.) Instead of our proximity to the day of God being a reason for relaxing our exertions, it is the reverse. "If the letter paper is nearly full, we must crowd more writing into the space that remains; if the candle-light is nearly extinguished, we must work the harder ere it go out." So we believe and so we teach.—*Ad. Herald.*

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Reviews.

The Alpha and Omega.

An able, spiritual, and useful volume, from which we extract the following as a specimen:—

"The character of the times in which this predicted cry is made, we learn by a figure. It was 'at midnight.' The bright sunshine of truth has set in darkness; the nations have had the Gospel preached as a witness unto them, and God has taken from among the Gentiles 'a people for His name.' *The world is not converted, nor is Christendom ready to meet the Lord.* Evil men and seducers are waxing worse and worse, deceiving and being deceived; false teachers are more particularly now bringing in damnable heresies, even denying the Lord that bought them, and many are following their pernicious ways.

"In the prophetic Word, we see a gloomy night, and an awful cloud of darkness looming in the distance, that shall again wrap the earth in its sable mantle. The shadows of this evening are fast stretching out, the angel's hand is taking hold of the curtains of midnight, and will soon enfold the nations who have spurned the light in darkness worse than that of Egypt of old. Errors of every sort and name will obtain in quick succession, gilded with all the speciousness of Satanic subtlety, so as at once to allure and deceive;

'And clad like honesties, the falsehoods move
Along the world,'

with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved.

"Literature, art, science, philosophy, all are brought to gild the falsehoods of the day, and pass them off upon the world. But the 'march of intellect' is not the triumph of truth; the world by wisdom never knew, nor ever will know, God. In itself, science may not be reprehensible; the evil lies in the wrong application. We shudder at the thought of what Satan will yet accomplish by laying hold of the unsanctified philosophy and intellectuality of these last days; laying hold, as it were, even of light itself, and making it conspire to bring about the midnight darkness of those perilous times. Then shall the cry be made, 'Behold, He cometh;' just when the powers of darkness are bringing out their last hellish scheme, and the 'son of perdition' shall have made his appearance, (though not as yet in his last form of consummated wickedness,) then will the Lord cause the voice of his faithful servants to proclaim, 'The Lord is at hand;' 'Behold, the Bridegroom cometh; go ye out to meet him.'

"The burden of the cry is not 'Repent, and be converted,' nor 'Behold the Lamb of God, which taketh away the sin of the world;' these have already been uttered, and by them the intention of God has been realised. The proclamation now is, 'Behold, the Bridegroom cometh; go ye out to meet Him.' The time of its being proclaimed appears to be of very short duration; just time to awake and trim the lamps, just time for the foolish virgins to find their unmindfulness of that which was indispensably necessary, the oil of grace in the soul, but *not time enough* even to go and buy. There was no unction from the Holy One resting upon them; and the little light

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they had within them was full of darkness; the mere 'name to live,' the light of a bare profession, that went out before the awful realities that surrounded them. 'Give us of your oil; for our lamps are gone out,' betokened the sad state they too late had found they were in, and was simply the answer of an evil conscience before God; while it also develops that they had drunk deep of the wine of the fornications of the Papal Antichrist. It is the language of supererogation; they fain would have drawn their supply from man, and sought it from the treasury of their vainly-imagined superfluous grace in the creature. 'But the wise answered, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut.' 'Blessed are they which are called into the marriage supper of the Lamb.'

"But the utter destruction of Christendom is not yet (this is delayed until the Bridegroom shall return from the wedding:) hence we read, 'Afterward came also the other [foolish] virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not.' Upon which follows the admonition, 'Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh,' (Matt. xxv. 11–13.) 'Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not, whence ye are,' &c., (Luke xiii. 24, 25.)

"Thus, by collating the two accounts of Matthew and Luke, we see the history of the sin and folly of mere professing Christians becomes complete. In the former we find them trusting in the doctrine of the superfluous righteousness of others; while in the latter, in their reply to the Lord, 'We have eaten and drunk in Thy presence,' we find them cleaving to a righteousness of their own. The rebuke is, 'Depart from me, all ye *workers* of iniquity.' Solemn warning this, not only to Romanism, but also to the Phariseeism of the age. May it be our desire to be found in Christ, not having our 'own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.'

"We discover, then, in the parable two distinct and grand points of difference between the wise virgins and the foolish—the wise had the oil of Divine grace in their hearts, the foolish had not. The wise (as is implied) trusted simply to what was found in Christ, the foolish sought to find a recommendation in their own. And this is just the aspect the religious world presents to our view at this present hour. We have its type at the gate of Paradise, in Cain and Abel, reaching down the ages, until we find it as exemplified in the wise and foolish virgins at 'the door' of the Paradise of God. Such, then, are the teachings of the parable, such are the events connected with the 'midnight cry,' events which stand related with every *individual;* while in its more comprehensive character, *'the shut door' is Christendom shut out and left for judgment.*"

The Substance of Things hoped for. By Major-General GOODWYN, author of "Antitypical Parallels." London: Partridge. 1867.

There are excellent things in this pamphlet. We could not altogether assent to the "Antitypical Parallels," and we said so in a former number; neither can we quite agree to some things in this

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work. The auther has made some remarks on us for this. We give them in full. Whether they are just or not our readers may judge:—

"The editors of 'The Quarterly Journal of Prophecy,' and 'The Sword and Trowel,' with others of minor note, take refuge in reviling such as differ with them in opinion, constituting themselves irrefutable censors. This method proves its own worthlessness, and the more so, because it is an alternative to which they are reduced, having no scriptures to produce in the way of support of their assertions. This, 'we consider,' is not for a moment to be weighed against, 'Thus saith The Lord.' The editor of the former periodical above named calls the scriptural statement that all the saved are not members of The Body of Christ, 'Popery,' because Popery never recognises the Old Testament believers as saints; and the editor of the latter magazine gives to the same scriptural statement the nickname of 'Plymouthism,' in the absence of all argument to the contrary. This is neither courteous nor Christian conduct. I belong not to the Plymouth Brethren, but I assert that it would be well for both the one and the other of these editors if they understood the Word of God as clearly as many of those Christians do whose designation they regardlessly use as a reproach. To their Master they are, however, responsible for 'every idle word,' (see also Matt. xii. 36, 37.) Let me remind them that when Stephen, the servant of the Lord, was preaching to the Jews, he testified to the truth that he saw Jesus standing at the right hand of God in readiness to descend in blessing in response to faith. The Jews, however, could not see Him, because they believed not the words of Stephen uttered in the power of the Holy Ghost. They were blinded by their own prejudices, and having no argument to offer, the only reply they could give was—stones!"

We are described as "coadjutors" with anti-millennarians, in their "disregard of the value and power of the Old Testament." Thus the liberty of differing from Major Goodwyn is denied us. Be it so. We must still differ.

Earth's Eventide, and the Bright Dawn of the Eternal Day. By the Rev. J. G. Gregory, M.A., Rector of Bonchurch, Isle of Wight. London: S. W. Partridge & Co., 9 Paternoster Row. 1867.

Very practical and scriptural. Some of its prophetical statements may be questioned; but the tone of the book will be admired, and its contents relished, by all who are looking for their Lord. Thus it begins:—

"We are told on every side that we are living in remarkable times. We read of it in the newspapers; we hear it in our daily conversation; and we feel it to be true. There are undoubtedly the tokens of some extraordinary earthquake, which growing more and more distinct, forewarn the thoughtful that a crisis of no slight importance is not far in our advance. We see, indeed, the Christian, the unbeliever, the philanthropist, and the politician, agreeing together in the expectation of some gigantic outburst. We find the hearts of men of judgment 'failing them for fear, and for looking after those things which are coming on the earth.' The eyes of many turn with anxious

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gaze towards the observers of the times, the learned, the statesmen, the merchants, and the ministers of the gospel, with the inquiry, 'Watchman, what of the night?' But who among the sons of men can satisfy the inquiry? Opinions, various enough, come forth. A rush of many voices gives reply. But who is to be trusted? The only safe response which any man can give is this—'It is not for you to know the times and the seasons which the Father hath put in his own power.' Yet, for all this, there is a ray of light, feeble certainly, but not to be neglected, for it comes down directly from that Father's hand of love, and sheds its gentle beam upon this wondrous period in which we live. By this *one* beam those men who have the Spirit of the Lord can read a word of warning which diffuses joyful expectation through their willing hearts. That word is, 'WATCH AND PRAY, FOR THE COMING OF THE LORD DRAWS NEAR.' This ray of light illuminates, moreover, a few *signs* and *portents*, and exhorts, 'WHEN THESE THINGS BEGIN TO COME TO PASS, LOOK UP, AND LIFT UP YOUR HEADS; FOR YOUR REDEMPTION DRAWETH NIGH.' Now for this little gleam, let us who know the Saviour render praise; and while we read, and watch, and pray, be humble, looking to the Lord submissively, with patient, waiting hearts; behaving ourselves always circumspectly; being well prepared to leave this bondage whensoever our Redeemer's voice shall call us to arise and meet Him.

"I know that there are Christians, not a few, who will agree with me that these are times which ought to lead God's people to be much upon the watch-tower, forasmuch as many things betoken clearly that the coming of the Lord is near. And doubtless there are others who, although, perhaps, they will not go with me so far as this, will yet agree that these are days when things around forebode a crisis which has scarcely known a precedent; I therefore confidently ask for the attention of my brethren in Christ, to the *heart-stirring* and *important* subject of those prophecies which concern THE FUTURE OF OUR WORLD, and cast a special light upon THE SECOND ADVENT OF OUR LORD AND SAVIOUR."

The New Creation: A view of the Divine Predictions of New Heavens and a New Earth. By JOHN MILLS. London: Elliot Stock. 1867.

The author allegorises or spiritualises the prophetical statements as to the new creation, and opposes pre-millennialism and literalism. We cannot agree with him. We take the prophets as we find them. We read the prophets just as we read the histories. We interpret Isaiah as we do Moses. Literal if possible, is our rule.

The Apocalyptic Roll, the Title Deeds of the Church. By C. E. FRASER TYTLER. Edinburgh: Johnstone, Hunter, & Co. 1867.

Whether the reader accord with the volume or not, we are sure he will feel interested in its contents. It contains many important scriptural thoughts, and its spirit is admirable.

Instead of making extracts here, we would refer our readers to our "Correspondence," where they will find a letter from the author explanatory of his scheme.

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The Darwinian Theory Examined. By a Graduate of the University of Cambridge. J. Nisbet & Co. 1867.

A very able, and well reasoned, well written, volume, by one who is thoroughly conversant with the subject he has undertaken to discuss.

Biblical Essays. By C. Cowan, M.D. London: Hamilton, Adams, & Co. 1867.

These are miscellaneous essays, some of which we have already noticed in their separate form. They are papers of a very superior order. We recommend them to our readers. The following paragraphs will give them some idea of the volume:—

To justify the study of God's Prophetic Word, it is only necessary to recognise the *Space* which it occupies in the Volume of His Truth.

At the commencement of the most obscure and exclusively prophetic book in the whole canon of Scripture, we find, "blessed is he that readeth, and they that hear the words of this prophecy;" and at its close, the vast importance of the investigation is evidenced by the assurance that, "I, Jesus, have sent mine angel to testify unto you these things in the churches;" and by the solemn warning, "for I testify unto every man that heareth the words of the prophecy of this book, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The practical value and benefit of the study of Prophecy, cannot for a moment be doubted.

One great and important result is the increased interest which it imparts to Scripture, when looked at as a whole.

We cease to regard it as a mine of spiritual instruction for merely personal use and application;—but as disclosing the mighty purposes of Jehovah from the beginning to the end of creation's eventful history—revealing the presence and the mind of God throughout the entire current of human affair, and showing how the marvellous and protracted struggle between Christ and Satan is eventually made subservient to the vindication of the Divine character and the triumph of the Redeemer's glory.

It enlarges our apprehension of God. It brings the mind in contact with a vast and limitless theme—gives meaning to the world's Past, Present, and Future—releases us from the absorbing and contracting power of the things of time and sense—clothes Christianity with its facts, and transforms Faith into "the substance of things hoped for,—the evidence of things not seen."

It breaks down all confidence in human systems—dissipates the dream that man can be his own regenerator—and centralises all hope and expectation in the second Advent of Him who has already come as the Sacrifice, and who is shortly to be revealed as the King.

Jesus stands forth to the mind as the spirit of all prophecy—the beginning and the end of the wondrous narration—the solution of all types—the consummation of all promises.

On Him the affections and the purposes of the everlasting Father alike converge, and the "times of the restitution of all things" are only vocal with His praises.

But what is Prophecy?

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It may be briefly described as the PRE-WRITTEN HISTORY OF GOD.

It involves Omniscience in knowledge—Omnipotence in power.

The past and the future are alike *present* to the mind of Jehovah; and all the possible consequences of creation—spiritual and material—were, in the fathomless depths of a past eternity, anterior to creation itself, foreknown and overruled.

In God's revealed Word we have the "utterances of all times and of all circumstances;" and until the fulfilment of events transmutes Prophecy into History, the entire meaning and adaptation of Scripture, and the wondrous accuracy of its language and foreseeings, cannot be fully estimated.

The Bible is God's own history of His own world addressed to a fallen humanity, written by Himself, on His own plan, and in strictest accordance with His own mind and will.

It is a self-contained book; wholly independent of human investigations; complete in itself; never intended to be re-expressed by that being for whose guidance and instruction it was written; but to continue when the heavens and the earth that *now* are shall have passed away—an everlasting manifestation to all created intelligences of Jehovah's omnipotence, omniscience, and truth.

It is surely no presumption to assert that the Holy Ghost best knew what He intended to say, and how to say it.

To regard the Bible as inspired, and yet to deal with its language as indefinite, is one of Satan's most ingenious devices to undermine its authority, to foster the speculative spirit, and to neutralise the power and applications of its distinctly historical predictions.

"I hold it," says Hooker, "for a most infallible rule, in expositions of Sacred Scripture, that where a literal construction will stand, the farthest rom the letter, is commonly the worst."

Extracts.

Palestine Exploration.

"JERUSALEM, *Oct.* 28, 1867.

"MY DEAR SIR,—I have been unable to explore passage in west wall of the subterranean passage at the Convent of the 'Sisters of Sion;' it is blocked up with masonry. I have, however, examined the hitherto unexplored passage cut in the rock at its southern end, and consider the results will be thought very interesting. Last week I looked into this passage, and found it to open out to a width of 4 feet, and to be full of sewage 5 feet deep. I got some planks, and made a perilous voyage on the sewage for about 12 feet, and found myself in a magnificent passage cut in the rock, 30 feet high, and covered by large stones laid across horizontally. Seeing how desirable it would be to trace out this passage, I obtained three old doors, and went down there today with Sergeant Birtles; we laid them down on the surface of the sewage, and advanced along by lifting up the hindermost and throwing it in front of us. The general direction of the passage is due south;

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after 16 feet it runs to west for 6 feet, and then pursues its original course. In some places the sewage was exceedingly moist and very offensive, and it was difficult to keep our balance while getting up the doors after they had sunk in the muck. After advancing 60 feet we came to a dam built across the passage, ashlar, about 10 feet high; the passage in continuation also containing sewage at the lower level of 6 feet. Everything had become so slippery that we had to exercise great caution in lowering ourselves down, lest an unlucky false step might cause a header into the murky liquid. After leaving this dam behind us some 50 feet we found the sewage to be firmer at top, and after a few more feet we were enabled to walk on its surface with the aid of poles. The roof now began sloping down so that the height was considerably lessened, and on arriving at a little more than 200 feet from the commencement we found our passage diminished to only 8 feet in height, and blocked up at the end by masonry. The sketch will shew more clearly the exact position of this passage; it is cut throughout in solid rock from top to bottom, and thus we have a fair section of the contour from the Serai to the Via Dolorosa.

"It is evident that no ditch ever traversed the city across the line of this passage; and, therefore, the theory of a cutting from Birket Soraet to Street El Wad is untenable, unless it be supposed to have been more northerly in the direction of the arched Souterrain, whose direction, S.S.E., appears inconsistent with such an arrangement. I cannot for a moment think that this passage was originally intended as a drain; it may have been a natural cleft, utilised by cutting, and this would account for its great height, which in some places is full 36ft. above the surface of the sewage.

"Dr Chaplin suggests that it is the passage, Strato's Tower, mentioned by Josephus as leading to Antonia.

"I have examined the well at the northern end of the Souterrain, and am convinced that it is a spring of considerable capacity.

"I will try and obtain a section of the rock down the Via Dolorosa, but cannot see my way at present.

"I find that the rock below that portion of the Aksa set apart for women is 15ft. from the surface, and I think it improbable that there should be a continuation of the vaults between the triple and double gates.

"Jerusalem is a necessitous place at present. To-day we can get no meat for love or money; yesterday no bread at any price, and all the week no charcoal. Camel drivers fear to come near the walls. At night you may see mysterious-looking dark bundles lying along the Jaffa road; they are the camel loads which have been brought up hastily and thrown down, the camels being got out of the way as soon as possible for fear of being pressed by the troops. To get mules you must guarantee their safe return to their stables, or the owners will have nothing to say to you. Baskets for removing earth are not to be had now in Jerusalem; the stores of them at Lydd were gutted by the authorities, and I have been obliged to send a fellah through the country

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foraging for some. All this is the effect of the war on the other side of Jordan, combined with a recent attempt at grafting European usages on Arab customs, which must fail.

"The new road to Jaffa is going on most rapidly. Each village within a certain radius (at least 30 miles) has to furnish a contingent of men for so many days. It was estimated at five days each man, or a forfeit of 30 piastres (5s. 4d. English,) but some of my men have already paid 50 piastres and worked on Sundays as well, so that in one village at least the pressure must be very heavy.

"Portions of the road are told off to each village, and the men are marched off there by the soldiers as if they were prisoners, and are ordered to bring their own food and water. Some of them come all the way from Hebron.

"Seeing how energetic the Turkish Government is in the construction of this road, it would be more satisfactory did we know that it is being made on sound principles; but as such is not the case, it seems hard indeed that the poor peasants should be forced to spend their time and money on a work which must certainly come to grief during the first heavy rains. There is no doubt that the road has got on in the most astonishing manner, and is fair to view on the outside, but a system of flat stones thrown about, with earth patted over them with the hands, and then pressed down by rollers drawn by little children, can have little power of resisting the efforts of the winter's rain. It is said the road will be opened for traffic on the 1st of January.

"Moab is still in a disturbed state. After Es Salt was taken by the Turkish troops, they proceeded to build there a citadel, and also to repair block-houses at Nimrin and Wady Hesbân, for which purpose men were pressed from the villages about Jerusalem, and all the mules and camels which could be laid hands on were taken up for carrying stones over there.

"The pressing of mules into the service of this country is a strange proceeding. The head muleteer must send his men with them; and if he wants the animals to live, he must provide money for their food, the rations served out being about 3 lb. of corn per diem. After they have been employed for a month or six weeks they are dismissed with a present of ten piastres for the head muleteer, so that it may be said that the mules have been paid for.

"After the buildings were completed the troops left for Damascus, a small garrison of soldiers remaining at Es Salt, and some Beni Hassan Bedawin at Nimrîn and Hesbân. Hardly had the troops left when Sheikh Diab, of the Adouans, surprised the block-houses, and drove off and killed many of the Beni Hassan, and got back a great deal of corn. Part of the Adouans' land had been given up to the Beni Hassan, but Diab fell upon them and plundered their tents, &c. He was prevailed upon to give them back their property; but after he had done so, he heard that his tribe were going to retaliate on him, and, learning the exact time they would leave their camp, he hastily changed his, and

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then, when they had gone out against him, he, in his turn, again plundered their tents and drove them under the walls of Es Salt, where they are at present protected by the soldiery. When the Mushîr sent to know why Diab had driven out and killed the Beni Hassan, he was told not to interfere in the intestine quarrels of the Bedawin.

"It is said that Diab has got back more corn than what he paid over to the Government, which must have been a large quantity, as he had not paid up previously for four years.

"Goblan gave himself up to the Turkish authorities after he left me, and tied his khafia round his neck, (a sign of submission.) No doubt it was part of the policy of his tribe that some should give themselves up, but it was an awkward business for him, as a Turk's word is of no value, and he could hardly have known what would be done with him. He has been allowed to return to his tribe. He was very anxious to be taken in some manner that I should be responsible for his safe custody, (this was when at Jerusalem;) and I had to keep a sharp look-out that he did not get me into the business, and told him plainly that if he got taken through his own carelessness, I should not consider myself in any way responsible. He was evidently in a most unhappy frame of mind—one moment wishing to give himself up, the next thinking it would be better to fly the country altogether.

"He sent me word a few days ago, that if I wanted to go anywhere, he would like to be my escort through his country. I had also a hint that travellers had better not take soldier escorts into Gilead and Moab, as the Bedawin would consider it an infringement of their rights. I also calculate that it would be more expensive to take soldiers, and they are no use as guides, and are apt to be insolent and idle, while the Bedawin, if managed with tact, are a very decent sort of fellows.

"*November* 1.

"We now hear that Diab has been taken prisoner at last and conveyed to Damascus, and that the country is quiet. I fear that it will be some time before travelling is the same there as it is over here.

"Works in Progress.—Virgin's Fountain.—By last mail I told you we had cleared out the accumulation of centuries from the passage we discovered leading from the main aqueduct, and had arrived at a shaft leading upwards for more than 40 feet, the sides being smooth, cut out of solid rock.

"To-day, 24th of October, having managed to obtain a small quantity of wood after infinite trouble, we went down to the Fountain shortly after sunrise. We had some 12 feet battens, 2 feet square, but were obliged to cut them in half, as 6 feet lengths could only be got into the passage. The water was unusually low, and we managed to crawl through on our bare knees without wetting our upper clothing very much, which was fortunate, as we had the whole day before us. After passing through the pool we had to crawl 50 feet, and then came upon the new passage, which is 17 feet long, opening into the shaft. The bottom of this shaft is (now that the deposit is removed) lower by

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about 3 feet than the bottom of the aqueduct, and was evidently filled from the Virgin's Fountain. The length of the shaft averages 6 feet, and width 4 feet. We had a carpenter with us, but he was very slow, and quite unused to rough-and-ready style of work, and the labour of getting up the scaffolding devolved on Sergeant Birtles and myself, the fellahin bringing in the wood and handing it to us. Once, while they were bringing in some frames, the spring suddenly rose, and they were awkwardly placed for a few minutes, being nearly suffocated.

"By jamming the boards against the sides of the shaft, we succeeded in getting up 20 feet, when we commenced the first landing, cutting a check in the rock for the frames to rest on, and made a good, firm job of it. Then, with four uprights resting on this, we commenced a second landing. On lighting a piece of magnesium wire at this point, we could see, 20 feet above us, a piece of loose masonry impending directly over our heads; and as several loose pieces had been found at the bottom, it occurred to both of us that our position was critical. Without speaking of it, we eyed each other ominously, and wished we were a little higher up. The second landing found us 27 feet above the bottom of the shaft. The formation of the third was very difficult, and on getting nearly to the loose piece of masonry, we found it more dangerously placed than we had imagined, and weighing about 8 cwt. So we arranged that the third landing should be a few inches under this loose mass, so as to break its fall and give us a chance. This third landing was 38 feet above the bottom of the shaft. We floored it with triple boards. It was ticklish work, as an incautious blow would have detached the mass; and I doubt if our work would have stood the strain. About 6 feet above landing No. 3, the shaft opened out to west into a great cavern, there being a sloping ascent up at an angle of 45°, covered with loose stones about a foot cube. Having hastily made a little ladder, I went up; and very cautious I had to be. The stones seemed all longing to be off; and one starting would have sent the mass rolling, and me with it, on the top of the sergeant, all to form a mash at the bottom of the shaft. After ascending about 30 feet, I got on to a landing, and the sergeant followed. We found the cave at this point to be about 20 feet, and to go S.W. and N.W. The former appeared inaccessible; the latter we followed, and at 15 feet higher came on a level plateau. From this is a passage 8 feet wide and 3 feet to 4 feet high, roof cut in form of a depressed arch, out of rock. We followed it for 40 feet, and came to a rough masonry wall across the passage, with hole just large enough to creep through. On the other side the passage rose at an angle of 45°, the roof being at the same angle and still cut in the same manner as before. The space between the roof and the bank is about 2 feet. There are toe-holes cut in the hard soil, so that, by pressing the back against the roof, it is easy to ascend. 50 feet up this found us at the top, where was another rough masonry wall to block up the passage; and on getting through, we found ourselves in a vaulted chamber 9 feet wide, running about N.W. for 20 feet; arch of well-cut, squared stone, semi-

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circular; crown about 20 feet above us; below us was a deep pit. We had now to go back for ropes; but, on getting near the shaft, found it impossible to get down with safety. Luckily the sergeant had a faja on, which, torn up in four pieces, just reached down to the ladder; and we hauled up the rope and took it to the vaulted chamber and descended into the pit about 20 feet deep, and then into a smaller one about 8 feet deeper, where we found the appearance of a passage blocked up. Coming back we explored another little passage, with no results.

"The sides of the horizontal portion of the passage are lined with piles of loose stones, apparently ready to be thrown down the shaft; on these we found three glass lamps of curious construction, at intervals, as if to light up the passage to the wall or shaft; also in the vaulted chamber we found a little pile of charcoal, as if for cooking, one of these lamps, a cooking dish, glazed inside for heating food, and a brig for water. Evidently this had been used as a refuge. Two other brigs (perfect) of red pottery we found in the passage, and also, overhanging the shaft, an iron ring, by which a rope might have been attached for hauling up water. Having now explored this passage, there only remained that going south-west. To get to it, it was necessary to go down half-way to the shaft, and then up again for about 15 feet. I had a rope slung round me, and started off. The use of the rope was questionable, as it nearly pulled me back in climbing up. On getting into the passage we found the roof (of rock) had given way, and nothing definite could be seen but pieces of dry walls built up here and there. In coming down, part of a dry wall toppled over into my lap as I was sitting on the edge of the drop. Sergeant Birtles was 6 feet lower down, and narrowly escaped the falling stones; they were each about a foot cube. Three of them came on me, but I managed to hitch them back into the passage. We now heard to our surprise that the sun had set; so, getting together our delf, we made all haste down. On coming out, great was the commotion among the people of Siloam, who wanted to have a share in the treasure, and would not believe we had only got empty brigs. We got into town some time after dark."

Roman Excavations.

The excavations undertaken by Mr Parker, with the consent of the Abbess of St Pudentiana, beneath the existing church, (which, like San Clemente, is considerably below the level of the street,) have been stopped by order of the superior authorities. Sufficient has, however, been found to show that a preceding basilica extended beneath the western half of the present church, a strong wall running from below the entrance to the spot below the high altar. The original pavement of the floor of the house of Pudens has been reached and partly

cleared, and we had the pleasure to observe that it is formed of minute tesseræ arranged mosaic-wise, just as in the original pavement of the western aisle of the church, (which also is contemporary with the time of Pudens,) and also as in the pavements of Pompeii. Thus we are brought into the residence of the famous senator Pudens, so deeply interesting, not only from his connexion with Caractacus and his family, but also from the fact to which Justin Martyr bore testimony, that the house of Pudens was the resort of early Christians visiting Rome, and that he himself had, on several occasions, been its inmate.

A Word to the Ritualists.

We may be sure that wherever man leaves the use of reason and argument, which are his proper province in the work of the Gospel, and seeks to direct and govern the weaker devotee through her feelings, her imagination, her impulses easily excited and inflamed, the perversions of his gifts will react upon himself, and upon the Church of which he is constituted the oracle. The superstitions which stole over the fair face of the early Church were due, it would seem, mainly to the fascinations of female piety thus exerted upon the men, who themselves had flattered, fostered, and exaggerated it. And this perversion is ever from time to time repeated. Such is the movement we remark and deplore as rife at this day among ourselves—the tendency of many among us to pay court to the facile piety of women, to play upon their weaknesses, to indulge and pamper their devotional impulses, to colour or distort the truth—still more, to alarm them with shadows, to amuse them with unrealities. Such is the career of the most restless, the most notorious, the most successful (if the issue may be called success) of the emissaries of Popery within our borders. It is the artifice of deceivers self-deceived; of tempters self-entangled; of weak and womanish men, the dupes of their own flattery, the victims of their own frivolous devices, the captives of their own spear and their own sword. . . . . Their sin has found them out. They have been given over to "believe a lie;" and surely such a doom would not have been decreed them were they not themselves responsible for it.—*Merivale.*

Modern Theories of the Life of Jesus.

The distribution of the work of recording the history of the Redeemer, and of redemption among four specially qualified writers, is a Divine arrangement, proceeding from that Divine wisdom which, in its infinitely profound knowledge of the nature both of the object and the subject of the Gospel revelation, saw that the manifestation of Christ

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would be most effective for the salvation and sanctification of men if presented under a diversity of aspects, each perfect in itself, and agreeing with and involving the others; the whole to be given and received, not in fusion, but in combination, and forming, when thus blended, the true image of Him in whom is exhibited the supreme and manifold grace of God. If this be so, we shall derive little assistance towards the just conception of Christ and the Gospel from the most successful of the books which are, in title or plan, the republication of the "Life of Jesus." They are attempts, however unintentional or unconscious, to do differently, or to do better, the work of the Spirit, and therefore they must necessarily result in failure. It would require a fifth evangelist to compile satisfactorily and safely a Life of Jesus from the existing Gospels; and we do not discover the characteristics of a fifth evangelist in Länge, or Neander, or De Pressensé, much less in Schleiermacher, or Strauss, or Renan, or the author of "Ecce Homo."—*Wilkinson.*

Greek Inscription at Thessalonica.

Mr Wilkinson, English Consul at Saloniki, (Thessalonica,) has sent to the Rev. D. Morton, of Harleston Rectory, Northampton, a photograph of an ancient Greek inscription which remains in that city, on the inside of a marble arch. From the form of the letters there is reason to believe that it is nearly cœval with the time of St Paul. The earliest copies of it, published by Dr R. Pococke and by Muratori, were strangely incorrect. . . . . In the 17th chapter of the Acts of the Apostles, in the 6th and 8th verses, mention is made of the 'rulers of the city,' that is, of Thessalonica. The Greek word used by St Luke is, when put into English form, *Politarchs,* (not Poliarchs, be it observed,) the meaning of which is, strictly speaking, 'rulers of the citizens.' It is a simple and a very natural title for the magistrates of any Greek city; but, as far as is known from the classical Greek authors whose writings have come down to us, the magistrates of no other city, except that of Thessalonica, were ever called *Politarchs.* . . . . The inscription . . . . informs us that whilst certain persons, whose names are given, were the *Politarchs,* something or other was done which is not recorded. Most probably the authorities only intended, in this way, to announce the time of the erection of the marble arch, on which the words appear."

Ancient Eclipses.

A short time before his decease the late Dr Hincks communicated the Royal Academy of Sciences at Berlin, a paper "On a newly-dis-

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covered Record of Ancient Lunar Eclipses," which has just been published in the "Monatsbericht" of the Academy. He made the discovery in the last volume of the "Cuneiform Inscriptions of Western Asia," published by the British Museum, during a particular search for all the inscriptions that appeared to have an astronomical character. Among a great deal which he confesses he does not understand in plate 39, No. V., described as part of an astronomical tablet, he met with three statements, "the meaning of which appeared to him absolutely certain." They are as follows:—"In the month Nisan, on the fourteenth day, the moon was eclipsed." "In the month Tisri the moon was eclipsed." "In the month Sabat the moon was eclipsed." To the second of these statements a sentence is added in the original, explaining that "the moon emerged from the shadow while the sun was rising." Having published in the "Transactions of the Royal Irish Academy" a table, by which the commencement of each Assyrian year might be ascertained, Dr Hincks set himself to a careful investigation of these eclipses, with a view to fix the date of their occurrence. If that could be done, highly valuable conclusions would be obtained, of which astronomers would be only too glad to avail themselves. After an elaborate calculation, the details of which are given in the paper, he satisfied himself that the three eclipses had been seen as described, that the second occurred about the time of sunrise on the 13th of September 701, at the beginning of the reign of Sennacherib. Such an eclipse is so very unusual that, if seen, Dr Hincks assumes it would certainly be recorded, and he asserts that at the date above given, "this phenomenon was visible *somewhere* under the parallel of Nineveh." And he continues—"According to Hansen's Tables, the moon would be very far, perhaps half a degree, beyond the place which would allow the phenomenon to appear in the longitude of Nineveh. If, then, it be a fact that it was observed there, it furnishes astronomers with a most important datum for correcting the lunar tables." Dr Hincks expresses his belief that professed astronomers will find it possible to reduce all the observations of the eclipses which he has mentioned to harmony with calculations, by adopting the values of certain specified co-efficients of Professor Adams; and by computing all the elements of the eclipse for a time later than that of the actual time of observation by a small fraction of a day, multiplied by the square of the number of centuries from A.D. 1800. He points out that this last correction, which acts in the opposite direction to Adams's, is due to the retardation of the diurnal motion caused by the tides. These are the leading facts of this interesting communication; for the profound technical arguments by which the author's views are supported, we must refer the reader to the paper itself. Who would have expected when Mr Layard began his excavations at Nineveh, that they would give up particulars of eclipses which happened 700 years before the Christian era, and supply to astronomers of our day a means of rectifying one of the most important questions in their favourite science?

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The Remnant of the Samaritans.

"When I was at Nablous last September I found that the Samaritan community, now reduced to 150 souls, had been for three months past deprived of the use of their synagogue, and consequently of the opportunity of celebrating their religious offices by the intolerance of the local authorities. The pretext for the intervention of the Turkish governor was absurdly frivolous. The Samaritans had heightened the street door of their synagogue from four feet to about five feet six inches; they had also renewed some part of the pavement of the synagogue itself which had become decayed. These repairs were declared illegal by the Turkish official, who, accompanied by a mob of 200 or 300 fanatics, went himself to the synagogue, where he directed and superintended the demolition of the new work, which was so well executed by the mob that they left the building a complete wreck, in which state I saw it. They finished by fastening up the principal entrance to the sacred precinct; nor dare the Samaritans re-open the door or undertake the reparation of the edifice. These facts I represented to his Excellency Reschid Pasha, the Governor-General of Syria, in the hope that one who had protected the Jews at Smyrna might be inclined to interpose on behalf of the Samaritans at Nablous; but a recent letter from Palestine informs me that nothing has yet been done."—*Williams.*

Correspondence.

ON MR BOSANQUET'S ARRANGEMENT OF THE SEVENTY WEEKS.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—In Art. VII. of the last number you gave a summary of Mr Bosanquet's interpretation of the Seventy Weeks of Daniel. Mr Bosanquet regards the order of the weeks to be 1 + 7 + 62, and not 7 + 62 + 1. His interpretation can readily be shown to be false, as follows:—

"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince shall be seven weeks, and threescore and two weeks." Hence, the sixty-nine weeks end with the coming of Christ. Now, before the Saviour was baptized, John the Baptist spoke of Him as of one whose appearance was yet future; John then said, "He that cometh after me is mightier than I:" but, after the Lord had been baptized, John spoke of Him as of one who was come; he now said, "Behold the Lamb of God!" Therefore, the Messiah's manifestation took place at the time of His baptism; and not until then did John the Baptist regard Him as being actually come. Therefore, the "seven weeks

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and the threescore and two weeks" end at Christ's baptism and not at His birth.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." So that all these events, namely, "To finish the transgression," &c., are included within the continuous period of the seventy weeks. Further, the clauses, "And to make reconciliation for iniquity, and to bring in everlasting righteousness," refer surely to Christ's sacrifice of Himself upon the cross. Therefore, the seventy weeks include the crucifixion. And since the sixty-nine weeks end with Christ's baptism, consequently the seventieth week follows the sixty-ninth, and must not be put in front of the sixty-nine weeks. The order of the weeks is therefore 7 + 62 + 1. REUBEN PHILIPS.

NORTHAM, *October* 9, 1866.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—At the close of an article in an American religious newspaper, the following sentence comes in:—"Like other millenarians of his class, Dr Cumming has no confidence in the sufficiency of the Bible, the Holy Spirit, or the Church, to accomplish what has been promised unto them by the Head of the Church." Could any misrepresentation be greater than the above? Will anti-millenarians not *read* millenarian books before they condemn them? I might venture to say that there is not one sentence in all the nineteen volumes of the *Journal of Prophecy* which, honestly interpreted, could favour such an uncharitable and incorrect statement.

AN OLD MILLENARIAN.

To the Editor of the Quarterly Journal of Prophecy.

SANQUHAR, FORRES, 23*d October* 1867.

MY DEAR SIR,—I have taken the liberty of sending you a copy of a work I have just published on the Roll and Seals of St John. I shall be glad if it meets with your kind interest and approval. The Roll, I believe, will yet be found to be a most important aid in arranging the seemingly entangled visions of St John.

The prescribed form of Eastern Roll is singularly suited for prophetic record, because, as the inspired narrator draws each line, he forms a vista, and the entire Roll therefore forms a series of vistas or parallel visions, all running down to the end, and there receiving their plenary fulfilment, having also partial and intermediate ones. The Roll I have given is a *bona fide* Eastern Roll. They are all lined with parallel lines, just as shown in the specimen I give.

The other leading features of the work are—

1. The interpretation given is purely scriptural.

2. Historic interpretation is omitted, for reasons given, (pages 262 and 270.)

3. The first seals are composite symbols; the riders are spirits, the horses are flesh.

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4. The four heavenly beasts (the cherubim of Eden) that evoke the four riding spirits are in striking contrast. For instance, there is the true eagle and the false, &c.

5. The Apocalypse is one continuous contrast between the triune confederacy of Christ and the triad confederacy of Antichrist. (*Vide* Roll II., under the first four seals.)

6. The seven seals adumbrate the entire Apocalypse. (*Vide* seven seals in Roll No. II.)

7. The Lamb's Roll is the title-deed of Christ's purchased possession, and ours as joint heirs with Him. The Adversary's Roll is the "curse that goeth over the face of the whole earth." The Lamb's Roll is the history of earth's redemption from that curse; in other words, the second Exodus of Christ's Church from the bondage of the Dragon. (Page viii., 269, *et passim.*)

8. When the seemingly entangled visions of St John are placed in the prescribed form of an Eastern Roll, they at once assume coherency and arrangement. Moreover, on the face of the roll, the ten plagues of the second Exodus become apparent, and they tally in order, in substance, in character, in letter, and in spirit, with the ten plagues of the first Exodus; and, like them, open with a *triple imitation.* (Pp. ix., xiii., and 282–287.)

9. Revelation is therefore, in one sense, the book of the second Exodus from the bondage of that usurpation under which all creation now groaneth: into the inheritance purchased for us by Christ, of which the Lamb's Roll is at once the earnest and title-deed.

10. The Lamb's Roll therefore describes by symbol, by figure, by type, by history, and by letter, the Church's second Exodus.

11. Three great enemies, termed beasts or powers, resist and oppose this second Exodus.

12. These three great enemies are first symbolised by the second, third, and fourth seals.

13. They form an Antichristian confederacy or fellowship, which is an exact counterfeit of the true Christian fellowship of the first seal.

14. These three great enemies are briefly pre-intimated in the second, third, and fourth seals, but are more and more developed, expanded, and explained in the various subsequent chapters.

15. So complex and manifold are the phases of this second Exodus, that all previous scriptural images, symbols, histories, and types are occupied in shadowing it forth. Hence, all scripture converges to a focus in Revelation, (pp. 69, 70.) One and the same typical element pervades the entire Old and New Testament; while all antecedent scripture is wound up in the Apocalypse into one compact agreement and one perfect fulfilment of *every* vision in holy writ. So perfect and complete a system necessarily involves plenary inspiration, and bids defiance to the fashionable cavils of the day, (p. 237.)

16. The seals are of deep interest to the present age and Church, because Antichrist seems about to amalgamate all existing forms of evil for his last and worst attack upon the Church. The old false religions are breaking up, but only to form a new Antichristian combination—the last and worst composite form of Antichrist, "whose coming shall be with all power and signs, and lying wonders;" but who, like Pharaoh and his pursuing hosts, shall perish in the abyss, (p. 241.)

I shall, my dear sir, feel greatly obliged to you if you will, by a notice, however short, in your valuable journal, or in any other way, help the circulation of my work, but, above all, the elucidation of the truths it desires to search out.—I remain, with much esteem, yours very truly,

C. E. Fraser Tytler.

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Poetry.

PLAUDITE GENTES OMNES.

Ps. xlvii.

Oh clap your hands ye nations all;
Shout unto God with voice of mirth!
The Lord most High is terrible,
Great King is He o'er all the earth.

He breaks the nations under us,
The people all beneath our feet;
Our heritage for us He chose,
Of Jacob whom He lov'd the seat.

God with a shout ascends the throne,
Jehovah with the trumpet's voice;
Sing psalms to God, sing psalms, sing psalms,
Before our King with psalms rejoice.

For King of all the earth is God,
A psalm of wisdom sing, oh sing;
God o'er the nations reigns, God sits
Upon His holy throne as King.

Princes of nations gathered are,
Of Abraham's God the tribes draw nigh.
To God belong the shields of earth,
And greatly is He set on high.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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ART. I.—THE GOSPEL ACCORDING TO JOHN.

LIKE the first of the Gospels, the last was written by an apostle. All the Gospels are the product of one and the same inspiration—the inspiration of the Holy Ghost. We receive them as alike of Divine authority. At the same time the *apostolical* Gospels have special claims on our attention. They were written by eye-witnesses, and in this respect their testimony is particularly valuable and welcome.

On this account we turn with special interest to an examination of the Gospel according to John. We not unreasonably expect to be well rewarded by the examination of it. Let us begin with some notices of its author.

I. THE EVANGELIST.

Perhaps he is as well known to the Christian Church as any of the apostles. Even the Apostle Paul cannot be said to be better known. Hence in our notices we need not condescend to minute details. We shall confine ourselves to but a sketch of his history and character.

1. *His history may be summed up in a few brief sentences.* He appears to have been born of respectable parentage in Bethsaida of Galilee. We know nothing of his father, who was

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named Zebedee, except that he was a fisherman in apparently good circumstances; at least he was proprietor of the boat in which he carried on his avocation, and he had a number of hired servants or assistants in his employment. Salome, the wife of Zebedee, appears to better advantage in the Gospel history. She is mentioned, along with other women of good standing in society, as having ministered to Jesus of her wealth or substance; and to her honour it is further related that she followed Him to the cross, and that she also accompanied the Marys on the morning of the resurrection with sweet spices and ointments, which she and they had bought to anoint His body in the sepulchre. Doubtless she was a singularly godly woman, and, as a wife and mother, an eminent blessing to her household. That her two sons, James and John, should have been both called to be disciples of the Lord, speaks volumes in her favour. The latter of them was at first one of the disciples of John the Baptist; but true to his office and functions as but the forerunner of the Messiah, that prophet-preacher directed him to the Lamb of God, which taketh away the sin of the world; and he then became a follower of the Lamb, to whom in some way or other, probably by his natural disposition and the warmth of his attachment, he made himself so dear that he is commonly known as "the beloved disciple," or "the disciple whom Jesus loved." At the institution of the Lord's Supper, he "was leaning on Jesus's bosom," that is, he was honoured with the place next to Jesus, and on several other occasions he was also admitted by Him, along with his brother James and the Apostle Peter, into special confidence and fellowship;—they were the chosen witnesses of the raising of the daughter of Jairus, of the transfiguration, and of the agony in Gethsemane. Like the rest of the disciples, he gave way to faint-heartedness on occasion of the apprehension of his Master; but, with Peter, he soon rallied, and we find him true thereafter,—present at the trial in the palace of the high priest, to whom he seems to have been personally known, and again at the crucifixion, where, as he stood with Mary, the mother of Jesus, beside the cross, Jesus commended her to his care; and we are told that he "took her unto his own home." His acquaintanceship with the high priest, and his having a house of his own, may be here noticed in evidence of his occupying a good social position, probably better than his fellow-disciples. After the resurrection and ascension of our Lord, he appears to have been associated for some time with the Apostle Peter in evangelistic labours; but while many of Peter's words and sermons have been preserved, not one sermon, not one word of his remains. Except as he is

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found in company with Peter, we have no scriptural record of his discourses or of his labours anywhere. Tradition endeavours to make up in some measure for this silence of the Scripture. We learn from it that, during the persecution of the Emperor Domitian, he was banished to the island of Patmos, where he wrote the Apocalypse, as is stated in the beginning of the Apocalypse itself. It further relates that he ultimately became a bishop of the Church of Ephesus, and died there in extreme old age. Various interesting incidents in his history, some of them evidently authentic, and others somewhat doubtful, are also preserved by it, but we cannot detail them here; they will be found in the ordinary ecclesiastical histories of the early ages.

2. *His character may be thought worthy of a passing reference.* The ideal generally formed of him is, that he was a soft, tender, almost femininely affectionate spirit. The painters have plainly had to do with this impression of him, which is not quite sustained, however, by the view to be obtained of his character from Scripture. There are two incidents in his earlier history, as found in the Gospels, which are not very honourable to him. The one is the request preferred to Christ by him and his brother, or by his mother in their name, for a princely pre-eminence in the gospel kingdom; and the other is the request, again preferred by him and his brother, for permission to bring down fire from heaven in order to consume a village of the Samaritans, which refused a shelter on one occasion to their Master. Unquestionably there is abundant evidence to show that, notwithstanding these indications of shortcoming, he was a most loving-hearted man. It is impossible to read his writings without discovering evidences of a profound intensity of affection which well entitles him to be regarded as the Apostle of love. Very probably this was one of the things which so much endeared him to his Master. But the feebleness or effeminacy too frequently ascribed to him has no foundation in fact, at least in Scripture. We find him and his brother James surnamed by our Lord, Boanerges, "sons of thunder;" and if there was any correspondence between them and that name, we cannot associate the idea of feebleness or softness with them. We also find in his Gospel and in his Epistles the evidences of a severe moral earnestness which are utterly inconsistent with any thing of the kind. It is he who records those solemn words concerning the unbeliever, "The wrath of God abideth on him." It is he also who records those other very fearful words concerning Judas, "One of you is a devil." "None of them is lost but the son of perdition." And in his Epistles, so redolent of love, he

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likewise speaks most vehemently and energetically against heretics and seducers, "Who is a liar, but he that denieth that Jesus is the Christ?" "He is Antichrist, that denieth the Father and the Son." "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." It may be added that the traditionary incidents of his apostolical life which have been handed down from the earliest ages are quite in keeping with what may be gathered of his character from these and other references. Altogether it would appear that, while it would be too much to affirm, with some, that he was a vehement and passionate, he was nevertheless a vigorous and energetic character, full of affection, but as full of mental and moral power, transformed by the grace of God into a model of Christian loveliness, yet not the less, but all the more, a model of Christian manliness as well. From the grandeur of his conceptions in respect of God, of the Divine being, character, and ways, he is commonly called John the divine; and as such he was certainly in no sense a weakling—he was as masculine in intellect as he was affectionate in heart, he was "every inch a man."

II. THE GOSPEL.

It is hardly necessary to say that this is perhaps with most the favourite Gospel. One has called it "The heart of Christ." Another has said of it, "The hand of an angel has written it."* A modern writer has said of it, almost as enthusiastically, "Here we have found, as it were, quite a new Gospel. Quite a *new* Gospel! Nevertheless not, as many of our day in Germany have sometimes fancied, *quite another* Gospel. No doubt the fourth Gospel stands in a sense isolated among the four: yet it only presents a richer development, a deeper comprehension, a more heavenly mode of contemplating, a minuter elaboration of the same subject, the same truths, the same supernatural order of facts. Yes, it is ever the same subject, the same revelation, the same truths; but in this, at once the most heart-affecting and the most sublime of the four Gospels, these are contemplated and represented from their greatest altitude to their lowest depths, from their inmost essence to their external aspects. Hence the Gospel of *the Word* forms in that beautiful quartette, if we may so express it, the *bass* of a full harmony; or, if you would rather have it, the highest copestone which terminates, completes, and crowns the well-founded and well-

* Ernesti and Herder, quoted by Tholuck on Gospel of John, p. 21.

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built fabric; or, further still, if one would rather borrow an image from the circle of the sacred Scriptures themselves, then our fourth Gospel stands out from among the other three pre-eminent, as the Sabbath or feast-day in Israel among the days of the week, as the office of the priesthood among the functions of the Levites, or like the gleaning of the grapes of Ephraim, which was *better than the vintage of Abiezer.*"* Let us turn from these and other testimonies to examine the Gospel for ourselves. We shall require to touch but briefly on the various points in it,—there are so many,—which present themselves for our consideration.

1. *It is generally believed that Ephesus, where John is said to have lived and laboured in his latter days, was the place of its publication.* Several of the fathers bear testimony to this effect, and there is no reason to doubt their testimony. From the Gospel itself, we can easily enough gather that it must have been written at a distance from Judea. Two facts may be noticed here in proof: first, that the Evangelist uniformly names the Jewish people "the Jews," a designation very seldom used by the other evangelists, who commonly call them "the people," or "the multitude;" and, secondly, that, when he has occasion to refer to customs or circumstances peculiar to Judea or the Jews, he generally explains them; as in the account of the marriage in Cana of Galilee, where he says, "There was set there six water-pots of stone, *after the manner of the Jews*, containing two or three firkins a-piece;" and again, in the account of the interview between our Lord and the woman of Samaria, where he parenthetically interjects such pieces of information as, When Jesus "left Judea, and departed again into Galilee," "*He must needs go through Samaria;*" "*The Jews have no dealings with the Samaritans.*" These and many similar explanations plainly show that the Gospel must have been published in some other country than Judea, for there they were not required; and we may therefore admit the traditionary reference of its publication to Ephesus.

2. Again, *it is commonly believed to have been written at a date posterior to the destruction of Jerusalem;* and by some of those who are given to the investigation of such subjects, it is even said to have been the latest of the New Testament writings. The specification of Jewish localities in the past tense, as if they were no longer extant, may be thus accounted for: "Bethany *was* nigh unto Jerusalem;" "He went forth with His disciples over the brook Cedron, where *was* a garden;" "Now in the place where He was crucified there *was* a garden."

* "The Four Witnesses," by Da Costa, p. 275.

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It is true that the pool of Bethesda is spoken of in the present tense, "Now there *is* at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda;" but there is historical evidence to prove that that pool remained long after the destruction of Jerusalem, so that the exceptional character of the reference to it seems intentional, and may be taken to be confirmatory of the fact that it still remained while other localities had been swept away by the ravages of war.* Other peculiarities may be similarly accounted for. For example, it is only in this Gospel that Peter is named in the incidents of Gethsemane as the disciple who smote the high priest's servant with the sword, and that Malchus is said to be the name of that servant. The action was criminal, and so long as the mention of names in connexion with it would have exposed any one to danger they were prudently suppressed. That they occur here would seem to intimate that the record was not likely to endanger Peter in any way; if he was not dead, there was at least no risk of his undergoing a criminal prosecution in Jerusalem. Again, it is only in this Gospel that the resurrection of Lazarus is recorded. At first it seems difficult to account for the omission of so extraordinary a miracle from the other Gospels; but when we are told that the chief priests consulted that they might put Lazarus as well as Jesus to death, we see at once how the public record of it would have exasperated them still more against him; and how, from a regard to his safety and that of his sisters, it was left to merely oral publication till the power of the priesthood was at an end, and Jerusalem destroyed. Once more, there is no mention in this Gospel of our Lord's predictions respecting the destruction of Jerusalem and the dispersion of the Jews, and it appears reasonable to conclude that this was owing to their having already been fulfilled. After all, the main interest connected with the date of publication is the weight imparted by the lateness of it to the Gospel. As the last of the Gospels, and, although not last in order of the books of the New Testament, as one of the last of them, if not the last of them, in point of date, what a claim has its representation of the Saviour on our regard; and with what importance is its testimony invested when, in its substance, it addresses us for God in what may be thus regarded as the farewell words of inspiration, "This is my beloved Son, hear ye Him."

3. *It is very generally believed to have been written for Christians as such.* On this account it evidently occupies its appropriate position here as the last in order of the Gospels. The Gospel according to Matthew was written for Christian

* *Vide* **Treffrey on The Eternal Sonship, p. 212.**

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Jews; the Gospel according to Mark for Christian proselytes; the Gospel according to Luke for Christian Gentiles; but when Jerusalem was destroyed, and the Jewish nationality broken up by the dispersion, these, along with other peculiar distinctions, were soon lost in the oneness of the catholic Christian brotherhood; and hence this Gospel,—the Gospel according to John,—was written for Christians in their catholic relations, and is therefore distinguished by quite a different kind of characteristics from the former; by characteristics which are certainly not Jewish, or Gentile, or transitional, but, if we may so put it, positively Christian, purely Christian.

4. *It will be universally acknowledged that the characteristics of this Gospel are in general somewhat prominent.* We may proceed to notice a few of the most inviting as well as most outstanding.

1. *There is no mention made in the Gospel of its author's name.* In this respect his modesty is strikingly apparent. The same modesty is no doubt observable in the other evangelists, who are similarly distinguished for their self-obliviousness; only here, although perhaps not so much thought of—for every reader has been taught to recognise the writer through the veil of his concealment—it is more carefully, and, as it were, more studiously sustained. For example, while the twelve are freely enough spoken of as such, the list of their names is never given, so that in this way he completely escapes the necessity of naming himself in connexion with them. Then when occasions occur in which he has to speak of himself, he does it in the well-known general and indefinite expressions, "One of the two," "That other disciple," "The disciple whom Jesus loved." In the same way he never, like the other evangelists, distinguishes his former master as the Baptist; he simply calls him John, as if, in his idea, there was not another of the same name that deserved to be known or distinguished from him. Nor can this be ascribed to indifference respecting the identification of particular persons, for he is most specific in this respect: Simon Peter is distinguished by him from Simon Zelotes; Thomas always receives from him his surname Didymus; and he never has occasion to mention any of the two Judases, but he is most careful to specify which of them he means. Hence it is quite impossible to refer his self-concealment to any thing but that modest reserve by which, in fact, all the scriptural writers are more or less distinguished, and for which they are so much and so justly celebrated. He was a genuine disciple of that Master who was meek and lowly in heart, and in whom that old prediction was in its truest sense most faithfully ful-

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filled—"He shall not strive, nor cry, nor cause His voice to be heard in the streets."

2. *There are various remarkable peculiarities in the language of this Gospel.* The narrative-expression, "And it came to pass," so common in the other Gospels, never once occurs in it; but others are employed, some of them quite new, and many of them in a sense which is both peculiar and profound. Of new expressions—expressions which occur nowhere else—we may specify the "Only-begotten," as applied to Christ, and the "Comforter," as applied to the Holy Spirit. The expression, "Lifted up," as applied to the crucifixion of Christ, "The Son of man must be lifted up;" "And I, if I be lifted up," is also peculiar to this Gospel; no other Bible writer uses it. Of other expressions which, if not quite peculiar to this Gospel, are certainly employed in it with singular frequency or with peculiar significance, we may specify "The Word," "the Life," "the Light," "the Lamb," "the glory," "grace and truth," "coming to God," and "going to God," "drawn by the Father," and "given by the Father." How the Evangelist should have been led to employ these and many other expressive words and phrases is a matter of interesting inquiry, but this is not the time to enter on it. It is not likely that he coined them for himself; it is more than likely that they were current in the theological diction of his day; and that they came originally from the Scriptures of the Old Testament. Be this as it may, it is enough to have thus mentioned them; the simple reference may obtain for them a greater interest, a more marked attention.

3. *There is in this Gospel a constant intermingling of explanatory commentary with the narrative.* In this respect it differs considerably from the other Gospels. Matthew, Mark, and Luke are mere historians; they put on record the various acts and incidents and discourses, which make up their narratives, without adding any reflections of their own; whereas John, in a way which does not infringe, however, upon the purely objective nature of his narration, is ever looking into it and thinking over it; and we have the historical record and the expository reflection so much interwoven with one another that it is sometimes difficult to separate them by any line of demarcation. The double "Verily," which must be quite familiar, as so often occurring in it, is here in point. It does not appear from the other Gospels that our Lord was in the way of repeating the Verily of His affirmations as John repeats it. Plainly, the second of John's Verilies is his own. It is the response of his faith to the faithfulness of his Lord, like the

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instantaneous echo by the rocks of a peal of thunder. We may further instance the following passages as illustrative of the way in which, as the commentator, he continually inserts remarks of his own in the record. When, as the historian, he reports the words of Jesus, "Destroy this temple, and in three days I will raise it up;" as the commentator he adds, "But He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said." Again, when, as the historian, he records the words of Jesus to Nicodemus, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life;" as the commentator, he immediately follows them with that magnificent exposition, "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." Then again, when, as the historian, he records the words of Jesus in the temple on the last day of the feast of tabernacles, "If any man thirst, let him come unto Me and drink;" as the commentator he at once adds, in most satisfactory exposition, "But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." In the same way, when he reports the singular speech of Caiaphas, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not;" he again appends the commentary, "And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." It must not be supposed that this system of commentary is carried on to such an extent as in any way to overlay or damage the properly historical character of the Gospel. The truth is, that in some respects it is the most historical of the Gospels. Its record of incidents and events is singularly exact, and the minuteness of its details is marvellously complete. It is so particular in its dates, that the calculations of chronologists respecting the period of our Lord's ministry are all made up from it. From none of the other Gospels could it be ascertained that that ministry extended over three full years, or about three years and a half. It is, in short, as historically

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real as any of the Gospels. The artless simplicity, the unconscious delicacy, of its particularisations is every way as striking; and we must not allow the accuracy of its narrative—it is plainly that of a most attentive eye-witness—to be challenged, or in any way called in question. At the same time, it is quite proper that we should notice the outcome of its author's peculiar subjectivity in the ever-recurring commentary of exposition and reflection which so distinguishes it from the other Gospels, and which has not infrequently led cursory readers and shallow thinkers to represent it as incapable of reconciliation with them. Let its characteristic in this respect be properly regarded in the examination of it, and much of the apparent discrepancy between its representations, and those of the other Gospels, will be found to disappear.

(4.) *There is unquestionably a special object to be served by this Gospel, which accounts for the peculiar form and substance of its representations.* Every author has a purpose in view when he sets himself to write, whether on one topic or another; and the discovery of that purpose must shed a flood of light on his production, must serve as a key to open up his meaning in every part of it, in every page and sentence of it. Accordingly it is a matter of considerable importance to discover the particular object of John in the publication of this Gospel, and we may be prepared to learn that it has been most thoroughly investigated.

By some it is supposed to have been polemical. They allege that the Evangelist meant to combat various heresies respecting the person of Christ which had been broached and adopted, even then, by not a few in the fellowship of the Church. Nor can it be doubted that in not a few expressions and references he does, incidentally at least, take notice of erroneous opinions which appear to have already obtained considerable currency. It is natural to every author to evince regard to the ideas and other characteristics of his age. Christianity also comes of necessity into antagonism with error; and hence there is not an error which has ever been advanced, but it might seem as if the writers of Scripture had been specially directed to write in anticipation against it. At the same time, there is not sufficient evidence to prove that the Evangelist had any particular controversial design in view; much less that he had anything of the kind as his main object. Certainly, if such had been his object, we may learn from him, as one has said—and the observation is just, independent of the basis on which it is made to rest—"What is the purest, noblest form of polemics from the Christian stand-point? It is that which contends against its

opposite rather by means of the power of the truth unveiling itself in its beauty than by positive assault; because positive assault generally calls forth and embitters what is sinful in man, while the mere disclosure of the truth makes common cause with what is noble in the hearts of adversaries themselves, and so enlists them among its friends and defenders."*

By other expositors it is held that the main object of the Evangelist is supplemental. They represent him as meaning to do no more than fill up or supply the omissions of the other Gospels, which are warrantably enough believed to have been already in general circulation. And certain it is that he passes over in silence very much of what is recorded in the other Gospels. He records none of the leading events which are detailed by the other evangelists till he comes with them to the history of the Passion. The genealogy of Christ, with all the remarkable circumstances attendant on His birth, and on that of His harbinger, are passed over without the slightest notice. The angelic visits to Zacharias, and Mary, and Joseph, the Immaculate Conception, the birth and circumcision of the Holy Child, the announcement of the nativity to the shepherds of Bethlehem, with the appearance and the song of the heavenly host, the epiphany of the star in the east, and the journey of the wise men in quest of the new-born King, the massacre of the innocents, the escape of the holy family to Egypt, and other equally interesting and important incidents of the early life of Christ which are recorded in the other Gospels, are not so much as even once referred to in any part of this. The same silence is also evinced in respect of the baptism of Christ, His temptation in the wilderness, His transfiguration on Tabor, the most of His miracles, all of His parables, the institution of the Sacramental Supper, the agony in Gethsemane, the original designation, together with the final commission of the apostles, and—what is still more remarkable, considering that John begins, as no other evangelist does, with an account of the pre-existence of Christ—the triumphal ascension into heaven, with which Mark and Luke conclude their respective Gospels, and to which Matthew, although not expressly relating it, very distinctly refers. On the other hand, the additional information communicated by John is most extensive. It is only in this Gospel that we read of Nicodemus and the woman of Samaria, with the interesting discourses and incidents connected with the introduction of these persons into its history. It is only in this Gospel that we are told of the turning of the water into wine on occasion of the marriage in Cana of Galilee, of the

* Olshausen, iii. 178.

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healing of the nobleman's son in Capernaum, of the cure performed on the impotent man who had lain at the pool of Bethesda for thirty and eight years, of the bestowal of sight on the man who had been blind from his birth, and of the raising of Lazarus, the brother of Martha and Mary, from the dead. In short, it is only in this Gospel that we have an account of the first meeting of Andrew, Simon Peter, Philip, Nathanael, and John himself with our Lord; of the officers who, when sent to apprehend Him, returned without Him, saying, "Never man spake like this Man"; of the woman taken in adultery, whom they brought to Him to know what should be done to her, that they might have to accuse Him; of the washing of the disciples' feet on the evening of the last passover; of His farewell discourse on the same evening, with the remarkable prayer which He then offered for them, and for all who should believe on Him to the end of time; of His dying commendation of His virgin-mother to the care of John; of His repeated meetings on the first day of the week with the disciples after He was risen from the dead; of the absence of Thomas from the first of those meetings, with his pertinacious unbelief, and its complete removal at the next of them; of the meeting with the disciples at the lake of Tiberias, with the miraculous draught of fishes then taken under His direction; of the subsequent repast, with the thrice repeated interrogation to Peter, "Lovest thou Me?" and the prediction of the manner in which that apostle should glorify God in dying, and also the obscure intimation respecting the prolongation of John's life, which his brethren unwarrantably construed into an assurance of absolute exemption from death, of outstanding longevity till the coming of the Lord. After all, there seems good reason to dispute the correctness of the view as to the merely supplementary character of the Gospel. Were it but a supplement, an appendix, it would exhibit the form of a fragmentary writing or a miscellany, whereas it is as uniform in its character, and presents as complete and harmonious a whole of its kind, as any of the other Gospels. Nor does the design of supplementing the other Gospels appear to have formed even a definite secondary object with the Evangelist. Had such an intention formed any part of his plan, we can hardly think that there would have been, as there is, an entire absence of express allusion to the other evangelists; nor can we think that he would have permitted himself to write, as he has written on several points, particularly in his account of the resurrection, in such a manner as to occasion considerable perplexity in reconciling his account with theirs. These things, in connexion

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with the fact that he occasionally, although not often, relates the same things which are related in the others, seem to disprove the idea that he had it in view to fill up or supplement their deficiencies. Doubtless he all along proceeds on the assumption that his readers were fully acquainted with other existing and equally authentic accounts of the life of Christ. Many of his references presuppose both their existence and their authority; but if the idea of filling them up was at all in his mind, it must have occupied but a very subordinate place indeed as a specific object with him, so subordinate as never once to interrupt the continuous thread of his narrative, or in the slightest degree to interfere with his main design.

Accordingly, *we have yet to ascertain the object of the Evangelist in this Gospel;* and we think he has furnished abundant data from which it may be very satisfactorily ascertained. In one passage he says expressly, "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name." Then his prologue, or preface, which embraces the first eighteen verses of the first chapter, will be found on examination to contain the plan, the epitome, the quintessence, so to speak, of the whole Gospel; the Gospel is, in fact, from first to last the continuous development or unfolding of those eighteen verses. From these two sources of information, we conclude that, whatever subsidiary purposes may be served by this Gospel, *the main object of it is to bring out the profound spiritual verities relating to the divine person and mission of Jesus Christ as the Son of God and the Messiah-Saviour of the world, in their connexion with the reception which He obtained from men, and the consequences of that reception, more particularly of a believing reception of Him.* Viewed in this light, we find no difficulty in making it out to be an entire and harmonious whole; we see at once how there should be much less of historical detail, and much more of lofty revelation in it as compared with the other Gospels. We also perceive the utmost propriety in its very omissions, and its manifold and interesting additions. In short, we perfectly understand how the Evangelist should soar away in it, as if borne "upon eagle's wings" into "heavenly places;" and, even when he speaks of Christ as in the world, should exhibit Him as "not of this world," should remind us that He is "the Son of man which *is* in heaven," at the very time that He is "the Son of man that came down from heaven;" should bring us to that part of the river of God, where the waters are not to "the ankles," or "the knees," or "the loins," but where they are risen far above

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ankles, knees, and loins; where they are "waters to swim in, a river that cannot be passed over."

First of all, *take the prologue, and cast but a single glance over the Gospel in connexion with it.* It exhibits our Lord; not as in Matthew, the Son of David; not as in Mark, the Servant of God; not as in Luke, the Son of man, but as the Son of God; and, as such, the Word, the Life, the Light, the Only-begotten of the Father, full of grace and truth; the Only-begotten which is in the bosom of the Father; in short, as God; with the way in which, when in the world as the Word made flesh, He was rejected by many, but received by others, who became in consequence the sons of God. Now, run over the Gospel, and you will find that it is occupied throughout in most orderly succession with these very topics. How full it is of the revelations of *the Word.* The discourses in it, so profound, so full, so spiritual, so heavenly, fully sustain His distinction as the Revealer of the Father, the Only-begotten, who is in the bosom of the Father, and who hath declared Him. Then the first seven chapters very explicitly set forth *the life, with the fulness of grace which is in Him.* Take one passage from the first chapter, a key-passage, "Behold the Lamb of God which taketh away the sin of the world:"—all the life that is in Him, that flows from Him in the fulness of His grace, comes to us through the channel of His atonement. Take a passage from the second chapter, another key-passage, "Destroy this temple, and in three days I will raise it up. But He spake of the temple of His body:"—or of His resurrection-life, in the possession of which He has ability, as well as authority, to give life and grace unto the world. Take a passage from the third chapter, also a key-passage, "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God:"—the first effect of the outflow of life and grace from Him takes place in the production of the new birth,—the new life in Him begins with that. Take a passage from the fourth chapter, also another key-passage, "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life:"—that is to say, the life, the grace, which is received from Christ is more than quickening—it is indwelling and abiding; the new birth is followed by the new life, and *that* is never followed by the second death; the life which it initiates is eternal life. Take a passage from the fifth chapter, still the key-passage, "The hour is coming, and now is, when the dead

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shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself:"—the voice of Christ, the word of Christ, is the mean of grace, of life, the instrumentality employed in the impartation or communication of it. Take a passage from the sixth chapter, again the key-passage, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world:"—Christ himself in His person and atonement is the food, the nutriment of the spiritual or divine life of faith; the life of grace obtains its whole sustenance from Him—in Him. Take a passage also from the seventh chapter, yet again the key-passage, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." Then pass over to the eighth and ninth chapters, and see how He is there set forth as *the light with all the fulness of truth in Him.* Take the key-passage from the eighth; it is after the conviction and self-condemnation of the scribes and Pharisees, who brought unto Him the woman taken in adultery—"I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." Take also the key-passage from the ninth: it is in connexion with the miraculous restoration of sight to the man who had been blind from his birth—"I must work the works of Him that sent Me while it is day; the night cometh when no man can work. As long as I am in the world, I am the light of the world." Then, again, in the following chapters, you have still grace and truth in Him, life and light in Him, with the revelation or unfolding of the heart and the home of the Father, in such key-passages as, "No man is able to pluck them out of my Father's hand." "In my Father's house are many mansions." "Whatsoever ye shall ask the Father in my name, He will give it you." "And I say not unto you, that I will pray the Father for you; for the Father himself loveth you." "I ascend unto my Father and your Father, and to my God and your God." But we must leave to private study the more particular examination of the remaining history, as well as of the reception of the grace and truth, the life and light and love of God in Christ, as detailed with more or less explicitness throughout the Gospel.

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Once more, *take that passage in which the Evangelist expresses his object to be, that we might believe that Jesus is the Christ, the Son of God, and that, believing, we might have life through His name; and with it as a guide, run once more over the Gospel,* and see how in every chapter that object is steadily kept in view and most satisfactorily fulfilled. Take the testimony of John the Baptist in the first chapter,—"I am not the Christ; He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining upon Him, the same is He which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." Take the Samaritan testimonies in the fourth chapter—"Come, see a Man which told me all things that ever I did: is not this the Christ?" "Now we believe not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." Take His own testimony in the tenth chapter: "Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of Me." And take the testimony of Martha in the eleventh chapter: "Yea, Lord, I believe that Thou art the Christ, the Son of God, which should come into the world." Then notice also, as you go along, how the expressions, "the Father" and "the Son" occur more frequently in this Gospel than in all the other three together. And notice further the assertion and claim of oneness or equality with God, of proper and perfect Deity, in such expressions and passages as, "The Word was God:" "He said that God was His Father, making Himself equal with God:" "Before Abraham was, I am:" "I and my Father are one:" "He that hath seen Me hath seen the Father:" "And now, O Father, glorify Thou Me with Thine ownself, with the glory which I had with Thee before the world was."

But here we are again constrained to leave the subject to personal examination. We have only further to cite two testimonies to the position which the Gospel, as thus considered in its object, occupies in relation to the other Gospels, and in virtue of which it is usually distinguished from them by the symbol of the eagle-face. The first is that of Matthew Henry. "Here a door is opened in heaven, and the first voice we hear is, Come up hither, come up higher. Some of the ancients that supposed the four living creatures in John's vision to represent the four evangelists make John himself to be the

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flying eagle, so high doth he soar, and so clearly doth he see into divine and heavenly things." The other is that of Augustine. "In the four Gospels, or rather in the four books of the one Gospel, the apostle St John, not undeservedly, with reference to his spiritual understanding, compared to an eagle, has lifted higher and far more sublimely than the other three his proclamation, and in lifting it up he has wished our hearts also to be lifted. For the other three evangelists walked, so to speak, on earth with our Lord as man; of His divinity they said but few things: but John, as if it oppressed him to walk on earth, has opened his words as it were with a burst of thunder, has lifted himself not only above earth and every sphere of sky and heaven, but even above every host of angels, and every order of invisible powers, and reaches to Him by whom all things were made, as he says, 'In the beginning was the Word, and the Word was with God, and the Word was God.' He proclaims other things in keeping with this great sublimity with which he begins, and speaks of the divinity of our Lord as no other person has spoken. He pours forth that into which he had drunk. For not without a reason is it mentioned in his own Gospel, that at the feast he reclined on the bosom of his Lord. From that bosom he had in secresy drunk in the stream, but what he drunk in secret, he poured forth openly."

We should have wished to say something in conclusion, by way of showing *how we should make a practical use of the view of Christ presented in this Gospel;* but it would lead us into too extensive a field of observation; and we must forbear. Let us only quote two passages, the one expressive of the blessed result of faith in Him,—may we profit by the lesson of it,—"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name;" and the other expressive of the awful consequences of unbelief in Him, —may we profit by the lesson of it also—"But he that believeth not is condemned already, because he hath not believed in the name of the Only-begotten Son of God." "The wrath of God abideth on him!" Who knoweth the power of His wrath? O, that the blessed object of this Gospel were most graciously fulfilled in us,—in every one of us! "*These things are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name.*" Amen.

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Art. II.—AGRICULTURE IN PALESTINE.

The Holy Land is naturally well fitted for agricultural enterprize. Its rich alluvial plains are capable of yielding the finest crops of grain, and of cotton ;* while the hills, nowhere precipitous, and having rounded outlines, afford the best possible situation and soil for vineyards and olive groves, figs and mulberry plantations.

In Jewish times these natural advantages were recognised. By the provisions of the Mosaic law, every family had an inalienable heritage; and minute subdivision was favourable to careful cultivation, such as may be seen at the present day in Lebanon, where every inch of the soil is turned to account by the thrifty villagers.

The Jews were pre-eminently an agricultural people, and in their days Palestine must have resembled a vast garden laid out in family allotments; every hill terraced to its summit, and clothed in the rich foliage of vine, olive, and fig; while the valleys and broad plains laughed and rejoiced for the abundance of corn; both early crops, and the later summer grain.

It is otherwise now. The land mourns, and strangers make it a derision,—"it is taken up in the lips of talkers." The traveller who is accustomed to the beautiful tillage of other lands, is astonished at the sight of rolling plains—boundless to the view—the richness of whose soil is attested by luxuriant weeds and thistles, six feet high, yet bearing no other crop; unploughed, unfenced, and uninhabited.

When these are crossed, and he mounts into the hilly regions, desolation is even more striking. Hour after hour he winds among the valleys, and sees not a human being. Having reached the mountain-top, his eye ranges over a series of bare deserted summits. The vineyards are gone, the fruit-trees have been consumed. The stones which once fenced in the terraces are poured down the mountain-side, and the soil which once covered the terraces has been washed away by the rain-storms of centuries; scattered fragments of rock thus laid bare give a hopeless look to the scene, which is scarcely, if at all, diminished by the undergrowth of brushwood springing in patches everywhere. "Has this ever been cultivated? Could vine or olive live in so unpromising a situation? Yet these mountains have been terraced; the traces remain; the terraces can even now be counted, thirty on the one hill-side, forty on another, fifty on another—and these

* The writer possesses pods of cotton, grown on the Jericho plain under unfavourable circumstances.

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desolate wilds have been peopled, as many a ruin crowning the tops of yonder hills can testify. Even here where I stand there are traces of habitations, empty cisterns, foundations of houses, a broken pillar, and a rock-hewn sepulchre."

Yes, and in casting his eyes around, the traveller may yet distinguish an olive grove still adorning some favoured spot, a little village still hanging on the mountain-side, or glittering on its summit. And he may catch the distant note of the shepherd's reed as he leads his flock among the thymy pastures, or the echo of a human voice, as the ploughman urges on the oxen, or calls to his fellow on the opposite hills.

Palestine is still an agricultural country, but it is under-populated. The land is as rich as ever, but it has been emptied of inhabitants.. The Hebrew proprietors have long been absent. The Arab inhabitants are diminished in numbers, and are still decreasing year by year.

Nevertheless, Palestine is still an agricultural country. The Arab peasants cannot be termed farmers, but they are cultivators. Each man has his plot of corn land, inherited from his forefathers. He and his wife and children work therein, in seed-time and in harvest. If well-to-do and thrifty, he has at least a yoke of oxen for the plough, a camel and an ass to carry home the grain to the threshing-floor, and a few sheep and goats, which are pastured on the hills by the village shepherd. He has also his share of olive-trees in the common grove, and his own terraces among the vineyards. The cultivation is but rude; the plough is so light and small that an ass may be seen carrying home two, one on each side, when the day's work is done. The rotation of crops is but imperfectly understood. The land is rarely manured, the vines and trees are but negligently pruned or trained; but yet with all this the produce is abundant, so abundant, that there is no need for the peasant to take in more land, or to give himself any extraordinary trouble. The crop is usually sufficient for all his wants. Why shall he trouble himself about tracts of waste land which he does not need to cultivate for his own support or that of his children, especially when there are no roads by which to export any superabundance? And thus it arises that Palestine is desolate, because the inhabitants of the land have dwindled away, and are too few to attempt its cultivation for anything but their own immediate wants. The first requisite, therefore, if that country is ever to regain its pristine beauty, must be an active industrious population. I have not spoken, as yet, of the depredations of surrounding tribes of marauders—the desert Bedaween. No doubt their incursions are one cause of the desolation which reigns in many

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parts of Palestine. A Bedawy tribe, marching through the land, will devour and trample down in one week whole crops, which have been growing for the best part of a season; but this would never happen if the peasantry were numerous. It is owing to the thinness of the population that the Bedawy tribes are unresisted. Nothing would so effectually keep them back as a numerous and powerful peasantry, and well cultivated, well fenced ground.

Where, then, could a population be found, active, intelligent, fond of agriculture, having oriental tastes, willing to associate, in some degree at least, with the present population, high-spirited and brave, so as to enable them to hold their own against the unruly borderers, perhaps to civilise and tame these wild tribes by the influences of kindness and of a higher civilisation? Such a people must also be wealthy, possessed of sufficient capital to turn the resources of the land to immediate account; and above all, they must be disposed to remain permanently in the land, to take a pride in it, to love it as their own, and they must be free to settle in it, to devote all their energies to its recovery and welfare.

There is but one nation that could in all respects fulfil the above requirements. When the Jews shall be permitted to return to the land of their fathers, there will be hope that the land also will be restored to its former glory; nay, it may then be raised to a far higher degree of prosperity than it has ever yet known.

Whenever this subject has been brought forward, as it has occasionally been within the last twenty years, people inquire,—*first,* Is Palestine after all worth cultivating? *Secondly,* If worth cultivating, would the Jews be willing to work? would they cultivate it?

These questions can be more readily answered now than formerly. To begin with the first.

Is Palestine worth cultivating? Would the land repay the labour and expense necessary for reclaiming it?

These questions may be answered by some account of the results hitherto obtained in farming or gardening operations there. Farming, as carried on by the Arab peasantry, consists of three kinds of cultivation: 1. That of the open valleys or plains; 2. That of the hills; and 3. That of watered lands, *i.e.*, valleys irrigated from permanent springs of water.

1. *The open plains—such as Sharon, Esdraëlon, and Jordan.*

Here grain is chiefly grown; and grain is also cultivated in the high-lying valleys within the mountain district, but there

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the harvest is a month later than in the lowlands, which are much hotter.

Wherever cultivated, these plains afford a noble spectacle in spring, before the crops are gathered in, and the produce is forty, fifty, and even an hundred-fold.

The great Philistine plain, between Jaffa and Gaza, produces amazingly. I have known one season—and that not a specially abundant season—when the traveller passing between Hebron and Gaza in the month of May, had to ride through a sea of standing corn nearly ripe. There were neither hedges nor boundaries, but the plain was one vast field, and the traveller had to steer his course league after league by compass, or by distant landmarks. So luxuriant, so glorious a sight can scarcely be imagined!

But the peasantry were lamenting over the rich abundance; wheat was so plentiful that they should be ruined. It would be so cheap everywhere that none would come to buy from them. There were no roads or means of transport whereby they could carry it to any distant market, and thus the bountiful gifts of God's providence were regarded as a misfortune. This is a state of things not infrequent in the great plains, and when it occurs the wheat is either left to rot upon the threshing-floors, or burnt and destroyed, because it cannot be carried away.

Up in the mountains the return is not so great, but it is always enough to be profitable to the cultivator. The wheat and barley is sown after the former (autumnal) rain, and lentils, beans, or vetch, are sown as rotation crops.

After the latter (spring) rains the summer crops are sown. These are sesame, millet, cotton, gourds, melons, and cucumbers. These crops are gathered late in the summer. They require no rain or watering when once up. I have seen vast tracts on the plain of Sharon green and beautiful in the month of July from these crops. There were also immense fields of ocra, (*bamia* or *hibiscus*,) bearing blossoms and fruit. The summer crops in Palestine are very lovely and refreshing to the eye, and astonishing, when one considers that they receive neither rain nor irrigation, being wholly supplied with moisture by the nightly dews. The cultivation on the plains does not require water during the summer months, and for the winter crops the rain is sufficient in all ordinary seasons.*

2. *The hills.*

Nothing can be better adapted for the growth of the vine

* Of late years there has been considerable increase in the export of grain, oil, and cotton, from the plain of Sharon. The Consular reports for 1864 stated that the quantity of cotton exported from Jaffa would be largely increased that year.

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than the natural terraces in which the limestone hills of Palestine are, as it were, built up, tier gently rising above tier till the broad flat summit is reached.

In looking up at the hills from beneath they often seem steep, and the terraces are lost to view, but they are there, even though, as is sometimes the case, earth has in course of ages been washed down from above and concealed them—just as a flight of steps is concealed and rendered apparently precipitous when covered by a fall of snow.

But when this earth comes to be equally spread over the natural ledge or terrace—when the loose pieces of rock which encumber the ground are brought forward and turned to account in a solid wall or facing for the terrace, which being strongly built keeps the soil in—then the amount of cultivable ground obtained would be incredible to any who have not witnessed the process. I have witnessed it, and have seen an impracticable slope expand into a beautiful level terrace, broad and firmly bound by its rocky wall. These walls also afford perpendicular space whence the vines may droop and sun their clusters of fruit. Here and there a larger rock is encountered, one which cannot be removed or broken up, it goes too deep, but it is not therefore an encumbrance; far from it, vines may be trained against it, and olives and figs planted beside it. Beneath such a rock lies rich virgin soil, wondrous fat, as if steeped in oil. The trees strike their roots deep, and find nourishment; they are kept always cool, and are refreshed by the dew, or by the rain which trickles down the sides of the sheltering rock. The native husbandman finds stones and rocks do good service in their appointed way.

It will be observed that this kind of cultivation, as well as the cultivation of the plains, is quite independent of irrigation. The fruit-trees above named, to which may be added the fig and mulberry, flourish without irrigation better than with it; too much water impoverishes the fruit. Besides these, the apricot, pomegranate, quince, walnut, and even apples and pears thrive without water, though the neighbourhood of running streams make *them* produce more abundantly.

Careful tillage and constant ploughing are essential, but irrigation is unnecessary, if not injurious, to vineyards and oliveyards.

Small crops may be grown between the lines, with great advantage to either vine or olive, and these again need no water; cucumbers, melons, vetches, flourish under these circumstances and improve the soil. Vines, figs, and pomegranates are propagated from cuttings. I have seen vine slips planted in February

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(without roots of course) produce bunches of grapes in June. But the grapes were taken off in order that the young plant might not be weakened by such early production. A vine well cared for bears most abundantly in the fourth year. It will bear in the second, but the quality is better if restrained till the fourth. The hills of Palestine might thus be in the highest state of cultivation and production, as far as the vine is concerned, within five years from the first settlement in the land of an industrious people.

This kind of cultivation may be seen in the highest perfection in the Lebanon. But within the last few years there are some very interesting specimens of land recently reclaimed in the neighbourhood of Jerusalem. Monks belonging to the Greek convent have purchased extensive tracts, and having cleared off loose stones and rocks, have planted the terraces with hundreds of thousands of mulberry trees. The first of these plantations was commenced in the year 1848, on the hill west of the valley of Gihon. The place is now called the Nikephorîyeh. It is open to the public, and is a favourite resort of the Jerusalem people, who make little afternoon pleasure parties for coffee and lemonade under the trees. Many olives and other trees have also been planted, as well as rose bushes and vines. The growth of these trees has been rapid, and will give a good idea of the results to be obtained by careful ploughing and tillage. The young trees were watered about once a week during the first summer after transplantation. These plantations are being yearly extended, and already form a pretty feature in the landscape round Jerusalem.

About three miles from Jerusalem, on the Bethlehem road, there is a beautiful specimen of one of these plantations. It is called the garden of Khury Benjamin, from the name of the owner, but has now lapsed to the convent, as all property held by monks lapses on their death.

The garden of Khury Benjamin lies on the right hand of the road going to Bethlehem, just beyond the "well of the wise men," and opposite to the convent of Elijah or Mar Elias. In the beginning of 1850 the plot of ground now occupied by Benjamin's house and pretty garden was a wild waste of rock and loose stones, without a plant or tree of any kind. It was a hopeless-looking place ; happily there is some of the land still in its original condition left beyond the western boundary wall as an encouraging lesson to all who doubt whether the rocky wastes of Palestine can be reclaimed. It was necessary to use the drill and gunpowder in dislodging the blocks of unsightly rock which occupied the ground. However, they were (like

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most of those on the hills) only surface rocks, and beneath them lay a bed of rich soil. All were cleared away—broken up into building-stone for terrace walls, or for the house which was to be built some day, and which was afterwards built; a cistern was dug, trees planted, and watered at first. Now the whole is a charming garden of olive, vine, fig, cypress, walnut, and abundance of roses, and various other fruit-trees.

I was one of a little party invited to an *al fresco* entertainment at this pretty spot in the month of June 1862. The little house consists of an entrance-hall and two upper rooms, commanding charming views of Jerusalem. It is fitted up with extreme neatness; the worthy Khury having caused quaint little fountains in pink native marble to be placed in various parts of both house and garden; the music of tiny streams of water issuing from the mouths of grotesque lions gave additional freshness to the dewy delights of the lovely June afternoon. Birds, goldfinches and linnets, sang among the trees; pinks, geraniums, and oleanders blossomed in the trim parterres which bordered the terrace in front of the house—not only the terrace, but a paved alley down into the garden, were shaded by trellised vines of luxuriant growth. The cypresses, which were, perhaps, eighteen feet high, gave a thoroughly oriental character to the whole.

It was difficult, indeed, to believe that this could be the result of only twelve years' care. But some of us had watched the reclaiming and planting, building and growth, on this charming spot during the whole twelve years, from the day that the first rock was drilled, and the first blast of gunpowder exploded.

In the immediate neighbourhood of Jerusalem there are numerous smaller specimens of the same kind, for a good many small summer houses have sprung up in the western side of Jerusalem; each of these has its surrounding garden. I know another plot of several acres on the high ground on that side of Jerusalem. This land was perfectly waste in 1850, but now the upper portion is prettily furnished with the vines and fruit-trees, such as olive, pomegranate, fig, pear, almond, &c., which have been planted at intervals, and have thriven well. Here also the rose bushes have attained a good size, and are covered with blossom in the month of May. Though very near Jerusalem the air is deliciously pure and sweet; scarlet geranium and oleander bear the winter well, and so do petunias and other half hardy plants. The frosts are not severe, and the snow appears to do them, as well as all fruit-trees, good.

The trees here also have been unwatered, save when first

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transplanted. Vine cuttings are *never* watered. Enough has been said to show that the now bare and waste hills of Judea might be easily reclaimed, and that the work would involve but little expense, provided labour was abundant. The materials lie on the spot; stone for the terraces and for the dwellings; vine, fig, and pomegranate cuttings, the seeds of almond, peach, and apricot, olive-tree eyes, or pieces of the root chopped off with a hatchet; these are the inexpensive materials needed. With these and a body of willing cultivators, aided by the native peasantry, simple tools and a little gunpowder, Palestine would speedily be clothed again in the lovely foliage of the vine—speedily yield wine and oil, corn and summer fruits, to those who should dwell therein.

3. *Watered lands, where valleys are irrigated by means of springs.*

In ancient days the plain of Jordan was irrigated by a complete system of water-works from the rivers, and from smaller streams, such as that at Elisha's fountain, the one at Ain Dook, &c.; the latter are to some extent still used for this purpose. The orange groves at Jaffa and Sidon are watered by springs, which abound in the sandy soil near the sea. There is a spring at Engedi which still fertilises that ancient settlement; and near Jerusalem there are the gardens of Siloam, Koloniah, and Urtas, Ain Karim, Sattaf, Bittin, and Ain Yalo, &c.

In narrow valleys like these the irrigation is very easy; a network of little channels is carried over the ground, beginning at the fountain-head; the sluices are opened periodically; for some crops daily, for others once in two days, a week, or nine days, (even in summer.) The greater heat of these valleys is favourable to rapid growth. Here there is a perpetual succession of vegetables throughout the year, summer and winter; all is green luxuriant growth, and crop follows crop without intermission in the open ground, while trees by the water-courses bear astonishing quantities of fruit.

The most interesting of these valley gardens are to be found at Urtas near Bethlehem. Here may be seen land, which was utterly waste in 1856, reclaimed, laid out in orderly gardens, and yielding three, four, or five crops a-year. Vegetables of all kinds—peas, beans, potatoes, beetroot, turnips, cauliflowers, cabbages, maize, sweet potatoes, gourds, cucumbers, onions, &c. &c., produce wonderfully. I have seen six hundred Windsor beans picked off a plant which had sprung from one seed, and green peas produce more than one hundred-fold. Fruit-trees grow astonishingly fast. Peach and nectarine will grow up from the seed, and bear at two years old. Apples, pears, and

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lemons, plums, and in short every kind of fruit-tree, bears luxuriantly; all these, including peaches and nectarines, grow as standard trees. I have known a branch of less than four feet long taken at random from one of the heavily-laden peach-trees—that branch had upon it sixty-three peaches, most of them fully grown and ripe, all being of large size.

The above details will therefore serve to answer the first question, Is Palestine worth cultivating? It has been shown in the foregoing pages that the soil is still fertile; that there are no insurmountable difficulties to be encountered in its cultivation; that a fair amount of labour and outlay would be abundantly repaid in a very short time.

There remains the second question, "Would Jews be willing to work? *i.e.*, Would they cultivate the land if allowed to do so?"

This question was formerly always answered in the negative; but I think that those who have so answered it were insufficiently informed. It is worth notice that there still exists a village in Galilee—Bokiá—whose population consists entirely of agricultural Jews, settled there from time immemorial.

It is very true that the Rabbinical rulers of the Jews who now inhabit Jerusalem are averse to the idea of their people living by honest industry as cultivators of the soil; but they have intelligible motives for this, and in course of time their opposition could not fail to be overcome by the natural and inevitable course of events. The Jews in Europe are anxious to see their brethren engaged in agriculture, and blame the Rabbis for their opposition. This, however, is not the question. Any particular class might from special motives oppose what nevertheless commends itself to the nation at large. The question is, Would the Jews, as a body, take to agriculture? I reply, Yes. In the land of their fathers they certainly would embrace any opportunity which might be offered them for maintaining themselves and their children by agricultural labour.

They are an industrious people. At the present moment a very large proportion of the artizans in Jerusalem are Jews—bakers, shoemakers, carpenters, tailors, workers in tin, glaziers, goldsmiths. But there is not sufficient employment for them; hundreds and thousands who know how to work, and who would gladly work, cannot get employment, and hence they starve and die. Hence the misery and poverty among the eight or ten thousand Jews of Jerusalem is extreme and perpetual. Further, within the last few years an experiment has been made, and it has been ascertained that the Jews in Jerusalem would take gladly to agricultural employment.

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In the neighbourhood of Jerusalem there is a small plot of ground known as the Industrial Plantation. That plot was purchased and set aside as a place for the employment of Jews living in Jerusalem. The spot was chosen, not so much for the formation of a regular farm, but on account of its nearness to the city, as a place where people might obtain employment, and return home in the evening with their wages for the relief of their families. During the years 1854, 1855, and 1856, many Jews were employed. The highest number was 202 daily. The number of those desirous for employment was at all times far greater than could be received. Men from the age of seventy years and downwards eagerly sought work, and did it to the best of their ability. Rabbis and schoolmasters mingled cheerfully with bakers and shoemakers, carpenters and tailors, and laboured thankfully under the hot sun from early morning to sunset. The wages given were most moderate—barely sufficient to provide for their subsistence. The work was chiefly building, *i.e.*, wall, cistern, and rooms, because the funds were given at a season when little else could be done; and as the money was given for the relief in this manner, of pressing distress, there could be no delay or choice as to its application. When the fund was exhausted, the works necessarily ceased till a further supply was received. It was very sad to see the grief of the poor workmen when they were discharged for lack of funds.*

Some of the same people were also employed in Urtas, and they walked the distance of seven miles, slept in the open air during the week, and only returned for the Sabbath to their families. Later still a very large number (many hundreds) of Jews have earnestly desired regular agricultural employment. They would willingly live in the country if they could be settled in villages, and enabled to devote themselves to farming in the proper sense of the term.

And it has been found that the Arab peasantry get on well with the Jews wherever they come into contact, even under present circumstances. In Tiberias, Safet, and Hebron, the Jews have many little semi-agricultural dealings and partnerships with the Arabs; though of course with the imperfect European protection that they enjoy in these remote places, the Jews are often willing to submit to wrong, for fear of provoking enmity. But with wise and vigilant protectors to befriend the Jews, and

* The Industrial Plantation is free from debt, and is vested in the hands of trustees for the employment of Jews for ever; and it is hoped that ere long the works there may be resumed, and the original idea carried out of establishing permanent manufactories of soap, oil, &c. &c., for the regular employment of Jewish labourers.

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by a judicious use of European influence to repress native encroachments, while encouraging the Jews and Arabs in friendly dealings, much more could be done than has ever yet been attempted in the way of joint farming.

The Arabs would gladly see their waste lands brought into cultivation, and would make highly advantageous agreements with persons who might join them for this purpose. Is it too much to hope that the Turkish Government may yet be brought to foster such enterprise as this? The gain to that Government would be incalculable if well devised agricultural operations were carried out in Palestine. The treasury would be replenished by largely increased taxes. Districts now waste—which encourage the highway robber—would be inhabited and safe. The wretched starving population which is crowded together in the towns—always liable to disease and death—would become healthy, happy, and useful. Even the incursions of the Bedawy tribes would be gradually and surely checked. These wild people have a wholesome dread of enclosures and fences; they never venture within them: so surely as the land was reclaimed and inhabited would the Bedaween incursions be checked. Thriving villages would arise upon the ancient ruins; springs would be cleared out; rain would be increased as vegetation increases; and ere long the now desolate land of Palestine might once more be a very garden—a delight and a glory.

God has reserved to Himself the great work of restoring His people Israel to the land of their fathers. Yet there are indications that the time of the restoration may not be far distant. Palestine is no longer a forgotten land. Many would thankfully do something even now to promote the comfort and welfare of the Jews in Jerusalem and the towns of the Holy Land. In so doing they assist, each one in his degree, in preparing for the glorious return of the ancient people. Surely there is no way so effectual, so interesting, so wise, as to aid in the recovery and improvement of the land, which has for ages been left desolate in Palestine, and if possible by the hands of the Jews, who still dwell in the heritage of their fathers, Abraham, Isaac, and Jacob.

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Art. III.—GOD'S TABERNACLE ON EARTH.*

The voice that uttered these words is said to have been a *great* one, indicating their importance, and God's desire that we should listen to the announcement. It is not surely without a meaning that a great voice should be thought needful to speak the words, and that a special note of its greatness should be left upon record for us.

We are not told who uttered it. It "came out of heaven;" that is all we know. It was not the inhabitants of earth looking round and wondering at something which had thus taken place in the midst of them; it was the inhabitants of heaven looking down from the upper glory and rejoicing in what had at length, after so many ages and so many hindrances, been accomplished upon earth. It reminds us of the joy in heaven over one sinner that repenteth, though the occasion is one of far greater magnitude and wider compass.

Yet it does *not* seem, in this place, to be the voice of God himself, but the voice of the angel-multitudes that fill the heaven of heavens, and stand before His throne. That the tabernacle of God should be pitched in heaven, and among themselves, was nothing new; but that it should be pitched upon earth, and among the sons of men, this calls forth admiration and gladness. "Behold, the tabernacle of God is with *men!*"

Frequently, in the course of these visions, does John hear "voices," which, like explanatory words, come in to cast light upon the symbols, and to tell us the impression which the scenes are making, not merely upon John, but upon other beings, both in earth and heaven. Sometimes it is the voice of a "mighty angel," (chap. v. 2;) sometimes the voice of "many angels," (ver. 11;) sometimes the voice of the elders and living creatures, (*ib.;*) sometimes it is the voice of "much people," (chap. xix. 1;) of a "great multitude" on earth, (ver. 6;) sometimes it is a great voice "out of the temple," (chap. xvi. 17;) sometimes it is a voice from the "altar," (chap. xix. 13;) sometimes from the "throne," (chap. xvi. 17;) sometimes it is a voice "*in* heaven," (chap. xi. 15, and xii. 10;) sometimes it is a voice from or "out of heaven," which two last expressions come with fuller meaning when contrasted with that other passage, "there was *silence* in heaven," (chap. viii. 1.) This great voice from heaven is heard making such announcements as these, "Come up hither," (chap. xi. 12;) "the kingdoms of this world

* "Behold, the tabernacle of God is with men."—Rev. xxi. 3.

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are become the kingdoms of our Lord and of his Christ." It is this voice which is as the voice of many waters and of a great thunder—which is as the voice of harpers harping with their harps, which singeth new songs before the throne, which none could learn but the 144,000 which were redeemed from the earth, (chap. xiv. 1–4.) It is this voice out of heaven which, in our text, proclaims, "Behold, the tabernacle of God is with men." Perhaps it is the same with the "shout," (1 Thess. iv. 16.)

Taking up this announcement as containing something of unspeakable interest and importance to us, we consider the great event which it proclaims, not indeed as yet accomplished, but most assuredly to be so in God's wise time; so that just as 1800 years ago the cry was heard from earth, "It is finished," so the second great cry shall be heard from heaven, "It is done." "Behold, the tabernacle of God is with men"—"Behold, I make all things new."

As to the *time* when this great issue comes to pass, I do not say much. It is, of course, *after* Christ has come the second time; yet not perhaps immediately, at least to its full extent. For while the millennial age of peace and glory may be truly called the tabernacling of God with men, the new heavens and the new earth, it is still imperfect, being but the first and preparatory stage of the more glorious and perfect and eternal consummation which is to succeed, and to which specially our text refers.

Keeping this in mind, we consider, *first,* The desirableness of this issue; *secondly,* God's declared purpose as to this; and, *thirdly,* The manner or process by which God has brought it about.

I. *The desirableness of this state of things.* Many things show us this.

(1.) The interest which the inhabitants of heaven take in it, as seen in the words before us. Though not of the race of man, nor dwellers on earth, they rejoice in the holy blessedness which has now taken possession of earth. They do not envy our race, nor are they jealous of our earth as having obtained an honour which once belonged exclusively to themselves and to heaven. There is no bitterness of selfish rivalry, no uneasiness felt at the prospect of having their monopoly of glory thrown down, and their prerogative of being the metropolis of the universe shared with a planet like ours, so inferior in size, and once the seat of most hateful evil. They can do nothing but rejoice in seeing earth become the dwelling-place of Jehovah—in beholding the tabernacle of God now pitched among the children of men.

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(2.) The pains and cost which God has been at to bring about this issue. He has grudged nothing; He has not spared His only-begotten Son; so infinitely desirable does He reckon this result. Surely *that* must have a large space in His eye and heart for the accomplishment of which He was willing to make such a sacrifice! Surely that ultimate glory must be precious in His estimation when, in order to bring it about, He can submit to allow such developments of evil, such an overflow of sin, such a reign of Satan for so many thousand years, instead of at once setting fire to the guilty world, and burning it into a second hell.

(3.) The work of Christ, through which it has been brought about. Not without the sacrificial work of Christ could this end have been attained. As it would have been unrighteous in God to pardon a sinner without this work, so would it have been no less so without this to restore and re-glorify the sinner's world. The leper's habitation, no less than the leper himself, requires the sacrifice and the blood and the cleansing water. In the restoration of earth, and its re-inhabitation by God, Christ sees of the travail of his soul.

(4.) The desire with which prophets and righteous men have desired this issue. The times of the restitution of all things have been spoken of by all the holy prophets since the world began. All prophecy is full of this coming glory. Holy men spoke of it, prayed for it, waited for it, saw it afar off, and were glad. Surely that which their pens so largely wrote of, and their hearts so earnestly longed for, must be infinitely desirable.

(5.) The change which it will produce on earth. Over all its face sin has spread itself, like the overflowings of some dark river of hell. Evil has prevailed, Satan has reigned, a rebellious hatred of Jehovah has showed itself, pain and sorrow have poisoned it in every part, disease and death compass it about. It is a blighted, withered, ruined, woe-stricken region. It is so as seen by our eyes, how much when seen by angels' eyes, how much more still when seen by the eyes of God! How infinitely desirable that all this evil should be undone, this curse uptorn, this death exchanged for life, this sorrow turned into joy! And what a difference it will make when such shall actually be the state of things on earth! Sin shall no longer defile, death shall no longer destroy, sorrow shall no longer overshadow. God shall no longer be banished from His own creation. Who, when reading such prophetic descriptions as the following, can fail to realise the desirableness of the glorious change:— "There shall be no more curse; but the throne of God and of

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the Lamb shall be in it, and His servants shall serve Him"—"There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever"—"There shall in nowise enter into it anything that defileth"—"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away."

If, then, that change be so infinitely desirable—if the issue described in our text be so inconceivably glorious, how needful that those who are expecting to share it should meanwhile walk worthy of it. The prospect of such a glory should be as transforming as it is comforting, as sanctifying as it is gladdening. If this be our hope, what manner of persons ought we to be in all holy conversations and godliness! Is it so with us?

II. *The declared purpose of God as to this glorious issue,—God having His tabernacle with men.*

One of the earliest statements is an intimation of God's purpose respecting this. Paradise was meant not merely as man's abode, but as God's abode with man; so that when man sinned, God is represented as coming down to the garden in the cool of the day. Man's sin then frustrated, if we may so speak, God's purpose in the meantime; yet it did not hinder that purpose from being made known. This great original purpose of God to have His dwelling with men continued to be presented to man in type and prophecy from that day forward, to show that it had only been postponed, not abandoned—postponed in order to be carried out more fully and more gloriously than it could have been before. Especially was this the case in Israel's history, from the time that the tabernacle was erected in the wilderness to the day when the temple and city were laid in ruins by the hand of the aliens. The name of the tabernacle was "Jehovah's Tent"—the tent in which He took up His abode, and round which He gathered the tents of Israel—"the tent which He placed among men," (Ps. lxxviii. 60.) The whole story of Israel is the exhibition of God's desire to dwell with men, and man's refusal to allow God to dwell with him.

The statement in the Gospel of John regarding the Son of God, is another declaration of this same purpose: "The word was made flesh, and *dwelt* among us;" literally, tabernacled or pitched His tent among us. And, in our Lord's words, we have more than once the intimation of the same thing, or rather of a twofold purpose—that God should dwell with man, and that man should dwell with God; as in that remarkable answer to one of His disciples, "If a man love me, he will keep my words:

and my Father will love him, and we will come unto him, and make our abode with him," (John xiv. 23.) And it is this which is the complete fulfilment of Christ's name Immanuel, "God with us."

God, then, has all along been telling us not merely that He has a heaven of which He desires to make us partakers—His own blessed heaven, the paradise that was never lost—but that He means to make a second heaven of this very earth of ours; and out of that paradise, that Eden, that earth, which was lost and marred by man, to bring a more blessed and incorruptible paradise, in which He will pitch His tent, and where He will make His dwelling with the sons of men. As in the person of Christ, we see these two things—man taken up to God, and God coming down to man, so as indissolubly to combine in one perfect being all that is excellent in the Creator and in the creature; so in the universe of God the same twofold perfection is to be exhibited,—man taken up to dwell with God in God's holy heaven above, and God coming down to dwell with man in man's holy earth below. And are not these two things brought before us in these words of Christ spoken to the Laodicean Church, "Behold, I stand at the door and knock; if any man will hear my voice and open the door, I will come in to him, and *sup with him* and *he with me;*" I *with him* as well as he *with me!* And is not this the filling up of all blessedness, the consummation of all glory? Without it would not something have been awanting both in earth and heaven,—both to God and man.

From the beginning, then, God has announced this as His purpose. Age after age has He set this before us, in type and prophecy. All that has taken place on earth has been bearing upon this, and helping it forward. God means yet to dwell with men. This is the Bible message to us. God means to dwell with men. This is His eternal purpose; and had it not been so, would He not long since have abandoned such an earth as ours, and either made it pass into nothing or turned it into hell?

Nor have there been any intimations of God's design ultimately to abandon earth, after He has accomplished certain ends. He has nowhere said that after having spared it, and made use of it for a certain time, and for certain ends, He will leave it to desolation, or reduce it to nothing. On the contrary, all that He has said and done hitherto indicate his intention to restore it, to glorify it, and to fit it for being His abode. God has, beyond mistake, declared His purpose as to the destiny of earth; and that purpose shall stand. The barriers in the way of its accomplishment are vast and many. The whole power of

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the fallen creature, both men and devils, is arrayed against it. Sin and righteousness alike oppose it, the former blighting it, and the latter forbidding the removal of the blight. Death and life alike oppose it, the former destroying it, the latter refusing to come and restore the desolation. The evil, too, has waxed so great, and has been of so long standing; the curse has had its full and protracted sway, so as to eat into the very core of everything good and beautiful; the poison has had time so thoroughly to infuse itself into the constitution of creation that its life's blood seems poisoned, and the taint of corruption become ineradicable; the weight of guilt which is upon it, calling for eternal judgment, seems so tremendous, specially the guilt of crucifying the Lord of glory; the authority of Satan over it seems so complete and so irrevocably established; that the hindrances in the way of creation's restitution seem all but insurmountable. Yet the eternal purpose shall stand. Not a jot of it shall fail,—even that pertaining to the smallest atom of this mouldering earth. All shall come to pass. Eternal Sovereignty has decreed it. Infinite Wisdom has planned it. Omnipotence will bring it to pass.

III. *The means, or process, by which God is bringing all this about.*

This whole process, from first to last, centres in His Son. As the Christ of God He is the accomplisher of the Father's purpose; and through Him God has been all along ripening that purpose, removing the hindrances, and hastening on its full revelation.

(1.) The first actual step was the incarnation. When "the Word was made flesh," the first link was formed which was to secure creation from sinking into utter ruin, to fasten it to Godhead, and in the end to raise it up to a brighter glory and excellence than that from which it had fallen. The Son of God took bone of our bone, and flesh of our flesh; and as our bodies are part of the dust of the ground, out of which they were formed, so He, in taking to Himself a true body, took into His person the materials of creation, the dust of our very earth;—thus linking creation to Himself by an indissoluble tie, and fastening earth to heaven. He took not upon Him the nature of angels, but He took on Him the seed of Abraham, and while this identified Him with our race, it no less identified Him with that earth which was given us as our special home and dwelling-place and kingdom. By thus taking a body made out of the substance of earth, He joined Himself in perpetual affinity with man and His world; and that which God has thus joined together, who shall put asunder?

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(2.) His life on earth was the second step towards the end in view. His living here for 33 years was the declaration of His desire and purpose to make earth the seat of His tabernacle. But in this life we see more than this. We see Him taking possession of creation; we see Him doing battle with its oppressors; we see Him casting out Satan, healing diseases, overcoming death. We see Him hushing the winds, calming the sea, exercising dominion over its inhabitants, creating bread for the multitudes, walking upon the deep, and giving others power to do the same. In all this we see not merely power and love, but we see the visible and material pledges of the deliverance of creation from the bondage of corruption. He who did these things has, by doing them, pledged Himself to do more, nay, to do all that earth requires. He who did these things in the day of His humiliation and weakness, and before His great work upon the Cross was accomplished, will surely do exceeding abundantly more than all these, in the day of glory and power, now that He has finished His work, and put away sin by the sacrifice of Himself.

(3.) His death was the next step. For it is through death that life is to come both to man and to his earth. Only the death of Him who has identified Himself with us and with our world can remove the guilt under which earth was groaning, can secure the revocation of the sentence, can obtain forgiveness for *earth*, as well as for man, its dweller. He was earth's sin-bearer as well as man's. He took upon Him the curse of earth as well as man; and the thorns which formed His crown showed how truly He was bearing the curse upon creation which Adam's sin had caused. As the bearer of man's guilt, He was nailed to the Cross; as the bearer of earth's curse, He was crowned with thorns. Earth has now been sprinkled with His blood; and that blood cleanseth from all sin.

(4.) His burial was the next step. Death had taken up its abode upon earth, and every sepulchre on its surface was one of his strongholds. Till death then be overcome in his very fortress, till he be dispossessed out of his dwelling, there can be no hope for earth. Mortality would still reign. But Christ went down and fought the lion in his den. From his lair he drove him out, and in demonstration of His victory He compelled him to let go a company of saints, who when He rose, rose with Him as an earnest of His final victory over death, and of the expulsion from earth of the last enemy which had hitherto wasted it. By death the Prince of life overcame death; and in His burial He was pursuing the routed foe, and compelling him to deliver up his prey. Thus did He commence

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the expulsion from earth of that mortality and corruption which had defaced it so sadly.

(5.) His resurrection was the next step. Wresting His own body from the dominion of death, He showed how ere long He is to wrest, not only the bodies of His saints, but the whole creation, from the bondage of corruption. If He on whom sin was laid, and who on account of that load went down to the grave, thus threw off mortality, and shook Himself free from its fetters, bringing life and immortality to light, how certainly may we conclude that He is able to do the same thing for that creation which was made subject to vanity, not willingly, but by reason of Him who had subjected the same in hope. Christ's resurrection not only proclaimed Him to be the Son of God with power, but also the Prince of the kings of the earth.

(6.) His ascension into heaven was the next step. When He ascended, He not only led captivity captive, but He carried up into heaven His own body as the representative of earth. That body is now at the Father's right hand, the pledge of earth's security and final glory. An ascended Christ is earth's great pledge of restitution, and another step of the process towards the accomplishment of the purpose of God. That portion of earth which, in His body, He has carried up into heaven, proclaims to the inhabitants of heaven His interest in earth, and to the inhabitants of earth the certainty of His purpose respecting earth's final restitution. And for what is this ascended Saviour interceding? Not only for His Church, but for *earth* itself,—"Ask of me, and I will give Thee the heathen for Thine inheritance, and the uttermost *ends of the earth* for Thy possession." He pleads for earth; earth, where He was born, and lived, and died; earth, whose air He breathed, whose plains and hills He walked, and whose soil He watered with His blood; earth, out of whose dust His body is composed, and the future bodies of His risen saints. Nor shall these intercessions be long in vain. Soon shall they be all answered, and the cry be heard—"Behold the tabernacle of God is with men."

1. Saint, are you making ready for that day? Are you walking worthy of an heir of that glory? Are you remembering that your *bodies* are the temples of the Holy Ghost? Are you at one with Father and with Son in your desire for that restitution of all things? Do you not only long to depart and to be with Christ, but do you also long for the arrival of Christ here, and for God's making His tabernacle with the children of men?

2. Sinner, what are your thoughts of that day? What hopes have you of sharing its blessedness? At present, none! None

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What have you to do with it! What has an unforgiven soul to do with a forgiven and delivered creation? What has an unrenewed sinner to do with a glorified world,—a new heaven and a new earth wherein dwelleth righteousness? From that world all sin is swept away, and can you hope to dwell in it? Nothing that defileth shall enter, and do *you* expect to enter it?

Yet Christ says, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him, and will sup with him, and he with me." Let the Son of God enter now; His entrance now will be the earnest of your entrance into the New Jerusalem. Admit this Christ whom you have long shut out. Admit Him at once. He will come in, and dwell in you and with you, and that will be the pledge of the eternal indwelling, the eternal fellowship, the eternal blessedness, when the tabernacle of God shall be with men!

Art. IV.—WATCH.

There are two grand motives, or springs of Christian action. The one is Christ's coming in the flesh, and the blessings which He then procured and introduced. It is the knowledge, belief, and reception of these that make men Christians. They know the joyful sound; they are accepted in the beloved; they are created again unto good works; and so they serve God in newness of spirit. The Apostle Paul refers to this when he says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God." Blessed is the man who lives and acts under the power of this motive; who remembers what the Lord has done for him; who abides fast by the Cross; who says, I know God's unspeakable gift; I know the grace of the Lord Jesus Christ. The *other* spring or motive of Christian conduct is the coming again of the Lord, and the fulness of blessing which He will then introduce. It is the coming again of the Son of man in the flesh, as He came at first,—only now without sin, in power and great glory. He tells us repeatedly that He has gone away to receive a kingdom, and to return. His angels, when He was ascending, say, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Christ evidently wishes that this other spring or motive should be constantly present to the minds of His people, pressing upon

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their hearts and consciences, and exercising a needed salutary influence upon their spirits and conduct. He says, "Watch therefore;" "Be ye ready also;" "Let your loins be girt, and your lamps burning, and ye yourselves like unto men who wait for their lord;" "Be looking for and hasting unto the coming of the Son of man;" "Let your moderation be known unto all men: the Lord is at hand." Don't you feel that both these motives should be acting concurrently and continuously upon us,—the retrospective, that which looks back, and the prospective, that which looks forward? Remember what ye were,—foolish, deceived, far off, and strangers from the covenants of promise. Remember what ye are, through the grace of the Lord Jesus,—justified, sanctified, and brought near to God: as near, as dear as Christ himself. But also look forward to what ye shall be. Now your true rank and condition are hidden. It doth not yet appear what ye shall be; but when He comes, ye shall be like Him. When He appears in glory, ye shall appear in glory with Him. You know the sweet memorial service which He instituted before His departure, and to which we owe so much for the maintenance and prosperity of the divine life within us. He bids us come together from time to time, to eat bread and drink wine in remembrance of Him; but it is added, "As oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come." The very act which takes us back to the cross, leads us on to the crown. I fear there are few of us who live habitually under the immediate power of both these motives. Yea, there are good men, perhaps not a few, who greatly ignore and put away this second spring or motive of conduct. They say, We have so much to do with the first coming, that we have no time to think of the second. But are they wiser than their Master? do they know better than He does what will make them useful, holy, and happy? Is there not a little of Peter's wilfulness in this? He turned away from the Cross; they turn away from the crown. He thought it was love to Christ that made him cry, "That be far from Thee, Lord;" they think it is humility that makes them turn away their hearts and eyes from the coming glory. I am persuaded that there is something wrong in this. May the good Spirit guide us into all truth.

It is *duty* to watch for Christ's coming. He commands it. He says here, "Watch therefore." He repeats this admonition again and again, either personally or by the mouth of His apostles. Of course it is to the Church that He thus speaks,—to those who believe, and are saved. They only can watch They have been wakened up; they have fled from the wrath to come, and are hastening on to glory. They alone really believe

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that the Lord will come again. The world says, Where is the promise of His coming? all things remain as they were from the beginning, and so they will remain; to-morrow will be as this day, and more abundant. And so they plan and build and store up, as if for eternity. Christ wishes His servants not to be conformed to the world in this respect. He says, Behold, I come quickly: watch and wait for me; be on the outlook; be ever ready. He knows that a motive will have little practical power unless it is ever present to the mind. He has, therefore, made it our duty to watch; and He complains when we fail to do it. He charged, or rather entreated, His three favoured disciples to watch with Him in the garden; and He sharply reproved them when, returning from His agony, He found them asleep. He said, "What! could ye not watch with me one hour?" He greatly commends those who do steadfastly and faithfully watch. He says, "Blessed is that servant whom his lord, when He cometh, shall find so doing." Many things should make us look and long for the Lord's coming. A sense of justice should have this effect. He suffered here; should He not rejoice here? He was put to shame here; should He not be glorified here? He was judged and condemned here; should He not rule and reign here? He laboured here; should He not rest here? Love to Christ should have the same effect. When a friend, whom we greatly love, is absent, don't we often think of him? and if we hope that he will soon return, do we not long for it, and count the months and days that intervene? In the Song of Solomon, the bride is longing for her lord; she is on the outlook; she stands on tiptoe and looks around. She hears a sound, and cries: "The voice of my beloved: behold He cometh, leaping upon the mountains, skipping upon the hills." And so with you. If you are expecting a friend, say from India, does not your nimble mind seem to go with him all the way home? You say, Now he is passing the Sunderbunds, now crossing the Bay of Bengal, now at Point de Galle, now in the Indian Ocean, now in the Red Sea, now passing through the Desert, now in the Mediterranean, and now sighting our shores. If we did not so often go to the Bible with a veil upon our faces — an extinguisher on our heads—we should see that the thought of Christ's coming was far more present to the mind of the early Christians than it is to ours. Even very young believers knew and thought of it. Paul, writing to the Thessalonians, soon after their conversion, says, "Ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, even Jesus, who delivered us from the wrath to come." He says in another place: "The grace of God, which bringeth salvation, teacheth

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us to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world, *looking* for that blessed hope, and the glorious appearing of the great God our Saviour." Here both the springs or motives are working in harmony with one another; the believer is feeding on the fruits of Christ's first coming, and hasting on to the glory of His second coming.

But think of the *benefits* of watching for the Lord's return. It quickens to care and diligence. He was a shrewd man who said, "The eye of the master is worth a dozen overseers." I remember once living at a place where a large number of people were constantly employed in keeping the walks, grounds, and gardens in order. The proprietor was absent, and everything had a sleepy, slovenly look. But when tidings came that he would soon return, all became awake, earnest, and active. The pruning, the rolling, the weeding, the sweeping, went on amain; none rested till all was ready; and all were gratified by the look and word of approval when the master came. And so, if we constantly felt, I know not the day or hour that my Lord may come, it would exercise a salutary influence on our whole character and conduct. It would keep us from much sin and folly; it would keep us from wearying and despondency; it would keep us always ready in that frame of mind and that employment of time in which we should like Him to find us. It would keep us from being absorbed with earthly things; it would regulate our affections, connexions, and recreations. Shall I go where I would not like my Lord to find me? Shall I tie myself to those whom I must leave behind when the Lord comes? If you were always watching, you would have a constant sense of readiness, and so a constant peace of mind; and you would be able to join with the redeemed under the altar, and with wakeful saints on earth, in saying, "Come, Lord Jesus; come quickly." If you were always watching, it would have an effect on those among whom you live; it would either condemn or awaken them. We know the watchman on the streets at night. He has his lamp; he is on the outlook; he is not sauntering idly along; he has an object. But you say, Would not all these ends be answered by thinking of death, that it will come, and may come at any time—oh! how suddenly in these last times, both on land and sea? Well, in many respects this would have the same effect. But do you *habitually* watch for death? Is it always present to your thoughts, influencing your whole character and conduct? If your mind is like mine, you will honestly answer, No. Death is not a pleasant object of contemplation—that death-struggle,

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that death-dew, that parting with loved friends, that cold, lonely grave! But, blessed be the Lord, He does not bid us watch for death; He bids us watch for Himself. He has delivered us from the bondage of the fear of death. He says, "Let not your hearts be troubled: I go to prepare a place for you; and I will come again, and receive you unto myself." This is the form in which He puts this great spring or motive of Christian diligence and activity. He says, Wait for me, watch for me. He *may* come to us solitarily, as He has come to many, and say, as I have known Him say to some: "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in *our* land,"—and so we leave our cage, and mount with Him to the summer land. Or He may come to us, with all His saints, in resurrection power, and in the twinkling of an eye we shall be changed,—our mortality swallowed up of life, our corruption clothed upon with glory, and we shall find ourselves with Him, and all His raised and changed and glorified saints. Either way it is a happy object of contemplation, by day or by night.

But think of the evil of *not* watching. If we do not watch for the Lord's coming, there is danger, not, indeed, of being lost, for none who trust in the Cross can perish; but their *is* danger of being surprised. Look at the wise virgins. How startled they must have been when their sleep was broken by the cry, "Behold, the bridegroom cometh!" By not watching, we lose the benefit which springs from the action of this great motive. Our life will be less earnest, happy, useful. By not watching, we waste and lose the influence for good which we might and ought to exert upon our fellowmen. The wise virgins ought to have been a blessing to their foolish companions, but they were not so. They seem never to have spoken a word to these unfortunates about salvation, till they came themselves with their sorrowful request: "Give us of your oil, for our lamps are gone out." Then at length the wise virgins spoke, and spoke rightly and wisely. They say, "Not so, lest there be not enough for us and for you; but go rather to them that sell, and buy for yourselves." This is all right. The best of God's people have no superabounding stock of grace. They have enough, but none to spare. We see this in the failure of such men as Abraham and Moses. Christ alone has the fulness; go to Him. This was good counsel, but it was too late; the time for buying was past. Why had they never said this before? Because they did not watch; they

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"slumbered and slept." Why did not the foolish ones sooner discover their mistake, and see their need of oil? Because the lamps of their wise companions were burning dim, and untrimmed; while those who should have replenished them "slumbered and slept." If their lamps had been burning brightly all the time, the foolish ones would sooner have said, If that is true religion, surely we have not yet got it. There is little visible difference between an untrimmed and an oilless lamp. The world says there is no vital difference; it is only a matter of degree.

Take heed of slackening the spring, of weakening the motive, by introducing the idea that a long period *must* elapse, that great changes and revolutions *must* take place, before the Lord *can* come. See the effect of such a notion in the forty-eighth verse of the former chapter: "But and if that evil servant shall say, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken." Take heed of this, for it will certainly diminish your freshness, spirituality, love, and zeal. I marvel at the presumption of mortal men, who take it upon them to fix how near or how distant that coming is. Christ, when on earth, said distinctly, No man knows it; angels do not know it; I myself know it not. He says, "All that my Father hath showed me, I have made known to you; but this is a thing which my Father at present has not seen fit to show me. He has kept it in his own power." We can see the divine wisdom of this reticence. The element of uncertainty is just the *tempering* of the spring—what gives it an unchanging elasticity in all generations. If men knew the exact time, the whole world would be on the *qui vive.* Flesh and blood could then take cognisance of it; and this high, holy, spiritual motive would degenerate into a mere carnal, sensational thing. But enough. May I venture to say, that while, without the first motive, we cannot be Christians at all, without the second motive we shall not be full, thriving, peaceful Christians? The Lord evidently wishes us to be ever looking for Him. Thus it has been from the beginning. The promise in the garden, "The seed of the woman shall bruise the serpent's head," put the Church on the outlook. Thus it continued till He came and took charge of His little flock. He says, "While I was with them in the world, I kept them in thy name;" but now He has gone away, and He has left this charge: "Wait, watch, look for me till I return." His very last words from heaven were: "Behold, I come quickly." May we, like the beloved disciple, be able habitually to respond "Amen. Even so, Lord Jesus, come quickly!"

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THE SURE COMING.*

THE great theme which these words bring before us has its own strongly-marked division lines of thought. And there is no such thing as a clear comprehension of that theme, except by following those lines in the order in which they naturally occur.

I. *The promise here referred to.* "The Lord is not slack concerning His promise." What promise?

The context must guide us here. And by it we find that the apostle had just been saying that, "in the last days there should come scoffers, walking after their own lusts, and saying, Where is the promise of His coming?"—*i.e.*, of His *second* coming. They did not believe in it. Indeed, they ridiculed the idea. It was absurd; and there was not the slightest indication of any event of the kind. The sun rose and set, the seasons came and went, and everything moved peaceably onward, without a single sign or portent of such a stupendous event as the second coming of the Lord.

The apostle notices these cavils. He does not deny the peaceful operations of the works of God; but he reminds these scoffers of the great historic catastrophe of the old world. There was no sign or portent to warn the people of its coming. The inhabitants of the earth had no more faith in *that*, than these scoffers had in this. They ridiculed it as much. For one hundred and twenty years Noah preached to them of the certain coming of the flood. But they believed him not. Doubtless the wise men of the day assured the people there was not the slightest danger of such a thing! I make no question that their philosophers *proved* it could not possibly occur! Indeed, it was absurd to think of it!

Nevertheless the flood came, and they perished in it. So it will be again. God does not forget His promise. He holds His purpose still. If He *seems* to delay, it is only seeming to us, because of the littleness of our field of vision. It is as if the apostle had said, We men, we creatures of a day, think that God forgets; but He does not. His periods of action are not like ours. Centuries are His stepping-stones. He moves over a thousand years as we do over a day. And a day and a thousand years are equally lost in Him. He holds on to His designs, and in His own good time He will bring them all to pass.

* "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 PETER iii. 9.

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This is the substance of the apostle's reply. Then follows the text; then a positive assertion, that "the day of the Lord *will come.*" Then some of the results of that coming, as to the present order of things, and then the inspiring words, that "we, *according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness.*"

The New Testament links itself to the Old. St Peter calls back to Isaiah. And we, nineteen centuries after the apostle has gone to his rest, take up their united testimony from the mouth of Jehovah himself, who says; "Behold, I *create a new heavens and a new earth; and the former shall not be remembered nor brought to mind,*" (Isa. lxv. 17.)

In bodily form Christ shall come again in glory, as He was transfigured on the Mount. The earth, that sustained His cross, shall be bright with the splendour of His many crowns. Our rebel world, in one respect the sheep that had lost itself in the wilderness, shall be brought back to its sinless sisterhood of worlds, to wander away no more. The blood of Jesus is on it, and there shall come a day when it shall be cleansed from every trace of sin. It is part of "the *purchased possession,*" and shall be "to the praise of the glory of His grace." Oh, the outburst of that joy that shall greet it on the summons of its Great Restorer, as He brings it back redeemed and purified, the abode of righteousness and peace for ever.

I submit, brethren, He *has* promised this. I put it to you, that in these two forms of it we have the promise referred to in the text. I think that an honest handling of the Word will permit us to say no less. Beyond doubt He has undertaken to bring this much to pass. He has engaged that the present order of things, with the disturbing forces that sin has introduced, shall not continue. He has circled it round with His decree, that it shall come to an end. The Father hath put the times when it shall be done away in His own power. And the Church below enters by faith into "the patience of Christ," in glory above. He is there "*expecting* till His enemies be made His footstool." He is waiting, looking for, the time. And His ransomed Church "waits" for the same event. It is the pole-star of her hopes. She lives looking for it. One desire animates both.

And this counsel of Jehovah comes to us, not incidentally, not with here and there an allusion to it. It is not to be wrung out of unwilling passages by a forced and unnatural exegesis. I take you to witness, *it covers the entire field of revealed truth.* No words could state a truth in a more utterly unqualified way than the Apostle Peter does this, under the full influence of the

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Pentecostal day. He tells us that Christ is to remain in session at the right hand of the Father. How long? "Until the times of the restitution of all things, *which God had spoken by the mouth of all His holy prophets since the world began.*" Said I not well, brethren, that the phrase is a singularly comprehensive one? The burden of every prophet sent into the world is the glorious results that are to follow the second coming of our Lord.

And what *is* restitution? Let us see.

There stood before our Lord a man with a withered hand. His will no more controlled it; it hung dry and shrivelled by his side; but when the Saviour said to him, "Stretch forth thy hand," he doubted not; he urged no plea of want of power; he offered no excuse; he simply took Jesus at His word. He stretched it forth, and the record is, "his hand *was restored, whole as the other.*"

Now *that* is restitution. It is not compensation; not giving one thing for, or instead of, another thing; it is just *restoring that thing to its former state.* Restitution to this man was not giving him something *for* his hand. It was giving him his hand back again just as it was at first. If anything is taken away, restitution is bringing it back again. If anything is broken or disordered, restitution is healing that breach, and removing that disorder by restoring the harmony of the parts.

And this is God's counsel as to our earth. And "the times" in which this shall be done, are "the times of the restitution of all things." Sin shall be banished, wickedness uprooted out of it. It shall be the abode of righteousness for ever. He will bring about a "restitution of all things." They shall be restored to their first estate; brought back to the condition in which God pronounced them "very good." They shall be in perfect harmony with His thoughts concerning them. And lest unbelief should slight this message of His grace, lest prejudice should blind our eyes, or deaden our hearts to its power, He makes it the burden, the key-note, of all that His prophets have uttered. No one of them has come into the world without adding *his* part to the great truth of the boundless blessings that are to follow the second coming of the Lord. The *accomplishment* of it all He reserves to Himself, as indeed He must have done, if it is ever to be accomplished at all. But His promise is ever before Him. Christ shall come again in earth. Once He came in great humiliation, as a sacrifice for our sins. He will come again in power and great glory to enter upon the full results of that sacrifice. And when those results are fully attained, wrought out, developed, we shall look

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upon the "*new heavens and the new earth, wherein dwelleth righteousness.*"

And this, in its fulness, is the promise of the text.

II. *The appearance of delay attending it.* And this—I mean this *appearance*—is assumed as an objection, in the minds of men, by the denial which the apostle gives it. "*The Lord is not slack* concerning His promise." Men are always impatient of results. They are ever repeating the demand of old, "*Let Him make speed, and hasten His work,* that we may see it." The child is but forecasting his future character when he disturbs the earth around the newly-planted seed, to see whether it has begun to grow. Haste rules on every hand. How few there are that ever learn to wait. The mass never do. Here and there, through the ages, one great character does. And whenever you find this, you find an element of real greatness. He does not *see* results; but he has put into operation a principle that will produce them, and he is content to abide his time. Littleness is ever in a hurry; it is only true greatness of soul that knows how to wait.

Now in all the works of God this seems to be a ruling idea. As they seem to us, how tardy His movements are! How slowly they advance! The seconds of His time, oh how they spread themselves out over our life! Illustrations of this press upon me. The material universe abounds with them. In the Word of God they meet you at every turn. The scheme of Providence presents them everywhere. You cannot go where they are not. So that it has passed into proverb, "*The mills of God grind slowly; but they grind exceeding small.*" And what is this but the haste of men, charging the providence of God with delay, apparent indifference, neglect, while the sober thought of men, as they read the volume of history, denies the charge?

And yet this same *appearance* of delay rises into view everywhere. As a matter purely of His electing love, He called Abraham out of his own country, and gave him the land of Canaan for him and for his seed for ever. But did Abraham ever enter on its possession? Nay. There came first the dark story of Egyptian bondage, "*for the iniquity of the Amorites is not yet full.*" And so, seeing every sin, and with all power to punish every sin, God calmly waited, while men blindly abused His mercy, and rejected His authority, and multiplied their abominations, until the land spewed them out. But under the covenant of grace with Abraham, neither he nor his seed has as yet had possession of the land. *It all lies in the future still.*

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So when God is preparing the individual man for some great work, how slow the process! How long he seems neglected! What connexion did there seem to be between the shepherd life of the fugitive Moses, feeding the flocks of his father-in-law for forty years "in the backside of the desert," and Moses the deliverer and lawgiver of his people? Nevertheless the question was answered when God brought him forth, and set him on his work. The Man and the Time met then, as they always do when *God* moves. So it was with Paul, so with Luther, so with Washington, so with all our truly great characters. I think God prepares His choicest jewels among men, much as He does the diamond—deep down in the bowels of a dark and hard estate. He heaps mountain difficulties upon them. He pours floods of trial over them. Long years He works them in the laboratory of adversity. They seem neglected, thrust aside, forgotten. Are they so? Was Paul, was Moses, was Luther, was any one of God's chosen instruments? *Never.* They were only being prepared for their work. And who remembers the earth's gloomy caverns when the diamond is flashing before him; or regrets the darkness of their trials when he sees the graces of the Spirit shining on the chosen instruments of the Lord's work?

So with our theme. Men look on and see no sign of change, nothing whatever to indicate the near approach of the coming of the Lord. And they say, *He is slack concerning His promise; He means not what He seems to say.* And from the pages of His Book they look out on the world. And all things seem as they were. And the sun pursues his course, and the moon and the stars look down with peaceful smile, and seasons come and go, and no outward portent speaks of such a change. And men who would be the first to quail before it, scoffingly ask, Where is the promise of His coming? And the nineteenth century calls back to the first, and derisively asks the same; and men grow bold in sin; and wickedness stalks unblushingly abroad; and corruption sits down in the high places of power; and the greed of gold rules on every hand; and the civilisation of the day fosters the desire of men to be independent of God. And science spreads a thousand snares for luxury and love of ease; and "because iniquity abounds, the love of many waxes cold."

It seems to us a long and weary time that sin and crime defiles the earth. Turn back the pages of history, how thickly stained with blood! How unequal the contest between might and right! How often has down-trodden innocence cried out in agony of soul, *Is* there a God that sees and hears?

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Why sleeps His thunder? And through centuries of oppression the suffering Church on earth has taken up the cry of the souls beneath the altar, "*How long, O Lord, how long?*"

And God sees, but avenges not; and He hears, but no sign of deliverance is given. Is He then slack concerning His promise? Is He behind-hand in it? Does He delay? No, brethren, no. He knows it all; he hears every groan, sees every pang, notes every tear; all come up in remembrance before Him. His purpose, foreordained and declared, runs through them all. Nothing is a *hap*, or comes by chance here. His silence is not neglect; His seeming delay is but the biding of His own time; and, by all events, as they arise, He is building up, beneath the floods of man's sin and folly and crime, the strong foundations of His everlasting kingdom. By and by the clouds will rise, the floods be gathered to their own place, and the dry land of His eternal purpose appear. Oh, the wonders of the counsels of God, as the revealing day shall disclose them.

And yet we are not left wholly in the dark here; the text affords us an answer to the question,

III. *What is the cause of this seeming delay?* And I say "*seeming*," because the text will not allow a stronger word. God does *not* delay; He is not behind-hand with His promise. If "a thousand years" are but as a day with Him, it must be that there shall be this seeming. Nevertheless it is not delay; and even this would not have existed but for the cause named in the text. "The Lord is long-suffering; not willing that any should perish, but that all should come to repentance."

There is nothing, as it seems to me, so powerfully adapted to move the heart of man as the thought of a long-suffering God. For that, with the knowledge of every sin, and all power to punish every sin, He should still forbear, and follow the sinner with the ministry of ceaseless blessings, is a thought altogether out of and beyond the range of ours. A finite being would visit for the wrong; only the Infinite would so put restraint upon Himself as to pass it by, in order to bring the sinner to repentance. And, therefore, this trait in the character of God is brought out altogether by the work of Christ. It is but another tribute to the power of His cross! He can bear long with the sinner, because Christ has died for our sins. He can pardon every sin through Christ's atoning blood; and so He can look on every transgression; He can behold His creatures erect the head and defy the living God, and let the rebel live; for however high his iniquities may arise, the cross of Christ rises higher still. "The blood of sprinkling" has a

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voice beyond them all. Oh, it is a divinely glorious witnessing which the long-suffering of God gives to the atoning work of Jesus! He beholds the iniquities of the universe spread out before Him; but looking on the sacrifice of His beloved Son, He bends the almightiness of His power within the circle of His long-suffering love. All earth's sin comes up distinctly before Him; it cries out against us before God; and when every element would leap forth to destroy, when the lightning would blast, and the earth open her mouth to consume, and the floods would rise, and the fires would waste, and pestilence come forth to its work of death, Jesus erects His cross, and God can be long-suffering because the Saviour has died! He therefore "*waits;*" waits,—O ye sons of men, listen to the heavenly word,—"*to be gracious.*" He would not that any should perish; He would have all come to repentance; and so He follows us with ceaseless blessings, He plies us with the message of His Word, He woos us by "the still small voice" of His Spirit. He knocks for admission to our hearts, nay, He "*stands at the door*, and knocks." "*At the door,*" as one against whom it is closed; "at the door," as one desiring to enter; "at the door," in the fulness of His long-suffering love. Oh how great is His goodness! and His love, how past finding out! *

Art. VI.—THE END OF THE AGE.

"Ye know not when the time is."—Mark xiii. 33.

"Ye, brethren, are not in darkness that that day should overtake you as a thief."—1 Thess. v. 4.

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—1 Thess. v. 2.

"When these things begin to come to pass, lift up your heads, for your redemption draweth nigh."—Luke xxi. 28.

These divine declarations are certainly all true. If they seem contradictory, they cannot be so in fact. Nor are they hard to reconcile. The not knowing when the time is, has reference only to the precise time. We may know the proximate time. Yet it might be asked: Granting the Millenarian doctrine to be perfectly scriptural, and able to endure the closest scrutiny, on what grounds does the expectation of the *speedy*

* From the *Western Episcopalian.*

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coming of the Lord rest? Let us, then—leaving specific calculations, as in the view of some unreliable, or even dangerous—look at the general indications that present themselves.

1. Our blessed Saviour pointed out that, in the world, His Church would have tribulation; and that during the period of His absence from the earth, wars, pestilences, famines, earthquakes, signs in the atmosphere, &c., should succeed each other in unbroken succession. But He has also left us to conclude that at the time of the end *these horrors would greatly multiply, and be intensified.* This we now see. And this, then, is the first sign of the nearness of the approaching end.

In order, however, that these disturbances shall give a clear indication, and that we may not be misled by attaching undue importance to passing events, merely because they strongly affect us, it is necessary that the aggravation shall be clear and sharp, and surpassing what was known before.

And that such is the fact, what attentive observer can deny? It is true, there are persons on whom the clearest proofs make no impression. But what of it? Such were they who, in the days of Noah, "knew not;" but not for want of proof, or of opportunity. And so, the Lord says, it will again be.

With most marked augmentation and steady pace, wars, famines, pestilences, earthquakes, &c., have, in an unexampled manner, been increasing for the last few years. From the ends of the earth, from every land, have come continuous rumours of war, or narratives of wholesale slaughter. During the latter half of 1866, especially, this was the case. The report of a new war, or of threatened hostilities, or an account of some sanguinary conflict, came almost as regularly as the morning paper. The daily news looked like a running commentary on the predictions of Scripture. Thoughtful minds pondered these things, and asked, Whether are things tending? But few reflected that they might be precursors of the Anointed King. Cast your eye over the globe, and point out if you can, what region has not been agitated, embroiled, or full of turmoil and bloodshed. It is not necessary to recapitulate the facts; they are fresh in every one's memory; for the whole world is now so bound together in commercial intercourse, that it has become one vast news-field, every part of which is, more or less, an object of interest.

Demosthenes, when asked what were the three essentials to successful oratory, is reported to have replied: "Action—action—action. And if it were asked, what are the prominent marks of the politics of our day, it might be similarly said: "Agitation, agitation, agitation." *Post me diluvium.*

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As for the other predicted terrors, though pestilences and earthquakes have not, during the past year, been very devastating, they have been exceedingly and unprecedentedly general and widespread. The *cholera*, with its drawn sword, hovered everywhere, simultaneously: in Europe, Western Asia, North America, and the West India Islands. The *cattle plague* committed fearful ravages in England and Holland, and similar visitations were not wanting in many parts of the United States.

In India, several millions are said to have perished with hunger. So severe a visitation has not been known in the world for hundreds of years, if we reckon by the number of starved corpses that lay by the highroad, because there was no man to bury them. It is remarkable, too, in how many different parts of the world the crops have been short, and drought and scarcity have prevailed.

Nor have atmospheric phenomena, and strange appearances in the heavenly bodies, been wanting. We have reliable assurances to this effect from undoubted sources. And the meteoric shower of 1833 is likely soon to be repeated, "as when a fig-tree shaken of a mighty wind casteth her untimely figs."

Other natural disasters, too, were multiplied to an extraordinary extent in the past year. Floods, and flame, and tempests, ravaged both hemispheres to an unprecedented degree. Large portions of some cities were laid in ashes; and it is a remarkable circumstance, that in nearly every leading city of the United States the chief theatre was burnt down. The loses by fire exceeded those of average years as three to one. The reports of murders and unnatural crimes multiplied to an unprecedented degree. The world seems out of joint.

2. Look at the position of the world at large. Everything is evidently culminating; both the good and the evil. Satan avails himself of every new invention to press it into his service; the aid it renders to the cause of the Lord is only secondary. So it has been with printing. Luther said: "Build a church to God, and the devil will build a chapel alongside of it."

Look at the triumphs of human genius. This is the age of intellectualism; and men make their boast of it, and refer everything to natural causes. Wars are now finished in four weeks. We hear from the other side of the world *ahead of time.* The earth is becoming one vast city.

Benevolent operations, and societies for Bible, tract, missions, and the like, were never so firmly established, or so wide-reaching in their operations. The revival of foreign missions dates back only about fifty years; and we now see that the gospel has

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been preached "for a witness" to all nations. Had not the mission spirit been dormant for the greater part of the age, this fact would not be so remarkable. But, as it is, it follows that "then shall the end come."

3. We must not overlook the remarkable unanimity of Christians in the "week of prayer," as it is called. Whatever declension is in the Church,—however Laodicean it has become, and conformed to the world,—it cannot be denied that amongst these praying ones are found the majority of the most earnest Christians now living.

First, the Concert of Prayer was held, for many years, on the first Monday in the month; but since the call from Lodiana, in India, some six or seven years ago,* the successive petitions have unitedly ascended for the *same* things at the *same* season, like a great cloud of incense. The world may think nothing of this; but in heaven they reckon by a different rule. For, behold, no sooner has the Goel, the slain Lamb, opened the sealed book, than the words the prophets have spoken, and the prayers of the saints of all ages—with their uniform burden, "Thy kingdom come!"—are presented, and now can, and do, take effect. Let it be remembered that no such unanimity in time, and in simultaneous petitions, has *ever before occurred* in the whole history of the Church. Shall not God avenge His own elect? Depend upon it, these prayers will be answered, and that very shortly. And what if the answer should come in a way surprising to most of the petitioners?

It would be quite in accordance with the Divine method. The Lord delights in surprises; with Him there is no dull, dead sea of uniformity and sameness. And what if most of the petitioners do not yet understand nor believe that the inward principles of the kingdom of God shall have a universal outward expression too. So much the more delightful will be their surprise, when they find the question, "Lord, are there few that shall be saved?" presenting quite a different side from what it has since the Lord left the earth. So much the more delightful, when they find that "the devil shall not have" *any* of the good things—of the material things just as little as of the spiritual things; for it will be the time of the *restitution* of *all* things, spoken of by *all* the holy prophets since the world began. Amen. Thy kingdom come! Thy will be done on earth as it is in heaven!

It is impossible that this unanimity in petition among the children of God should be chance. Beyond all doubt, it is one

* **Long before that:—ever since 1840; though the call from Lodiana revived and extended the Concert.—Editor.**

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of the most remarkable signs of the near end of the age. The kingdom *will* come: for this is the burden if not the phraseology of all the petitions. And the Lord will always first "be inquired of."

4. Look at the spirit of the age. Have we not reached the "perilous times" of the last days? The tendency is *to glorify man.* Man's genius, man's inventions, man's intellect, human progress, and human perfectibility! And we are assured by the Sacred Scriptures that all this will culminate in man-*worship*—in *idolatry.* Incredible result! And yet perfectly natural. "Reform, reform, reform," is the cry. Society, (as well as political arrangements,) must be "remodelled" and "reconstituted," say they; and effete customs, hoary with age, but relics of superstition (Bible principles mainly) be laid aside, like a discarded vestment—useful once, perhaps, and admired, but no longer serviceable. This is a "fast" age; and everything *hurries* to its climax.

Nor is any uncommon sagacity required to perceive the nature of the new mould in which these ideas shall receive shape. If we compare the prophetic word with the developments around us, it plainly appears. Its name is *Spiritualism, Demonism,* or, if you like it better, Intellectualism. But inasmuch as it still lies perdu, the influence which this system of demon-virtue has on the community is under-estimated by most persons. Yet occasionally a fact comes to light which shows the powerful hold it has taken. Thus, one of the leading United States senators, to whom many have fondly looked as a champion of justice and equal rights, draws his inspiration regularly from the "Banner of Light;" one of, perhaps, the most wicked and satanic sheets that ever was devised by the combined ingenuity of men and demons. Take another instance. From San Francisco an able correspondent writes: "Three things make the upper classes of society here completely rotten; the saloons, spiritualism, and the greed of gold. When the outer crust is pierced some of the excellent of the earth are, indeed, brought to view; but it takes a long while to find them out. 'Spiritual affinities' dissolve the most sacred relations everywhere; but here they seem to be already the rule." Such, in substance, is the account of the correspondent, who goes on to illustrate, at some length, the ruin brought upon hundreds of families.

Now, is not this a fearful state of things? And yet this is but one example. Pierce the varnished crust of modern "society" and you find a rotten dust-ball.

The wickedness, too, that has always been in the heart of unregenerate men, is now reaching the climax of outward ex-

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pression. Does any one doubt it? He reads no "advertisements" in the daily papers, nor ever looks *into* what is going on all the time around him. The sins of the flesh, in secret, riot around him. The very privacy of our homes is invaded by hand-bills, describing, or pretending to describe, inventions, the mention of which, in a truly God-fearing community, would confine the authors in the penitentiary, as the worst sort of deliberate prisoners. Never were *such* times known before.

Look, too, at the insane tyranny of modern fashions. We can only just mention this subject. They rule us with a rod of iron; and the most sober feel the reflex influence they exert. Tens of thousands are willing slaves to this insatiable, ever-changing despot; and thousands more, though they inly groan, are, through inability to resist its requirements, eventually ruined both in soul and body.

These subjects have wide bearings. We are not permitted, in a public essay like this, to do more than merely hint at them. These abominations, although through the good hand of our God they are, as yet, kept from public view, are still so notorious, that he who has not heard of them, or noted them more or less, must be hopelessly unobservant, and could derive no further light from what we might add on the frightful theme.

And if we now turn to the outward Church, how lamentable the spectacle, regarding it as a whole! God be praised, true disciples abound. But the wheat disappears from view in the vast heap of chaff. The religion of the day is a feeble religion, "lacking the sinews and bones of hardier times." It is a hollow religion, "marked by activity and excitement, but with a soul not at rest." It is an easy-minded religion, "without self-denial and sacrifice." It is a second-rate religion, "with no all-constraining love." It is an uncertain religion, "not the outflowing of a soul assured of pardon."

"Men will praise thee when thou doest well to thyself." But now, the Church has adopted the standard of the world,—success. Everything, to be well thought of, must be, more or less, connected with outward show. The Church coaxes the world into goodwill. Looking at the present standard one might suppose that Mary had made a mistake in choosing the good part in the way she did; or rather, did not. Why, she did just nothing at all. How many "souls" did she gain? None, that we read of. But in heaven they have another standard,—devotedness to Christ, CHRIST IS ALL. And he who is truly constrained by the love of Christ, and devoted to his redeeming Lord, even though debarred at present from out-

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ward activity in His service, is more thought of than he who should convert ten thousand souls, or gather a hundred congregations, or contribute 500,000 dollars at once, and yet be lacking in this important quality. "What is the chaff to the wheat? with the Lord." Shall we say with a well-known writer, that the "soul" is become (unwittingly to many, we may hope, but none the less practically and actually) the *idol* of the Church? In other words, that *sacred things have usurped the place which belongs to Christ alone?* Is it not true that many of the fundamental truths of our most holy religion are rarely or never heard in hundreds of our leading pulpits, the occupants of which have learned to take their tone from the audience? What was it, we would ask, that made the Master's teaching so very unpopular? Is it not the inspired photograph of 2 Tim. iii., already now depicted, even if not yet "developed?" This subject demands more attention than the space at command will at this time permit.

But it is a fact, universally deplored by all true believers, that the Church of our day, whilst outwardly prosperous as regards numbers, popularity, influence, property, and costly edifices, is so very feeble, unspiritual, and worldly-minded. Not all the tinsel and glitter can hide the lamentable fact, instinctly perceived by every renewed heart, that there prevails, on every hand, in the Church—to sum up all evils in one—"the form of godliness without the power thereof."

A *popular* Church may be the acme of declension,* and this position of the Church is a sign of the times. Yea, truly, judgment *must* now begin, and begin (where it always does) at the house of God. And it may begin shortly.

A still more unmistakable sign (were it possible) of the near close of the age is *the present condition of the Jews,* as contrasted with the miseries that have been their lot, unremittingly, since the destruction of Jerusalem by Titus. The fearful predictions concerning them by the mouth of Moses, as recorded in Lev. xxvi., and Deut. xxxii., are no longer, except in rare cases, applicable. There are just enough exceptions to prove that their complete deliverance is not yet come, and will not come until after the fearful finale, in the time of "Jacob's trouble." But still there is a wonderful change in their condition, utterly unlike the record of the past 1800 years. Are not the prophetic "seven times" nearly run out? If not, their restoration to favour is inexplicable.

* The condemnation of what is "popular" (a favourite subject with Edward Irving) should be less sweeping when we call to mind such passages as Acts ii. 47, "having favour with all the people."—Editor.

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And the difficulty lies, not in showing how the barbarities of the Ghetto are incompatible with the more enlightened spirit of the 19th century, which by its "mollifying influence," abolishes obsolete and savage practices,—and not in showing how natural it is that the condition of the Jews should now be ameliorated, but in pointing out why the unvarying persecutions and wretchedness of a people, marked for 1800 years with Divine vengeance, should now disappear. Or, in other words, why the Divine purpose should now be altered? The change is far too striking to be accounted for by the ordinary rise and fall of nations. No explanation remains but that the destiny of the Jewish people is about to be altered; which, as every true student of the prophetic word knows, is equivalent to saying, The Lord is at hand.

In proportion to their numbers, the Jews are now the most influential people on earth, although a national existence is yet denied them. The Rothschilds are but representatives of a whole class. Not only are the "political disabilities" of an age removed, almost everywhere, but we find Jews filling many of the chief offices of profit and honour. Even the Holy Land itself gives tokens, in some of the renewed operations of nature, of its joy at the approaching restoration and lifting of its curse. This is proved by undoubted testimony. Recently a correspondent, referring to the Frankfort Rothschilds, said, in effect: "Rothschild takes the bestowment of decorations of honour by the European sovereigns in a philosophic way. He is used to them. He has about a bushel of them. But lately he *was* seen to smile when receiving similar tokens from the house of *Braganza,* from *Spain,* and from Greece." Let the reader send back his memory a few hundred years, and the reason for his smile will appear.

Consider, too, that the Eastern question seems now even to *require* the establishment of an independent Jewish state in Palestine. Everybody (including the politicians) now expects this, as a matter of course; and the Jews are making extensive preparations. The establishment of the *Alliance Universelle Israelite* is a natural part of them. A large part even of "reformed," or infidel, Jews, who now mock, will flock to the Holy Land, as soon as a Jewish state there is a "*fait accompli;*" not only because it will be popular, but because it will be immensly money-making. After being scattered and *peeled,* for nearly 1800 years, yea, for nearly "seven times," the world now takes them back into its favour; and the establishment of a Jewish state in unbelief falls in with the course of politics. Of itself sufficient, surely, to convince every reflecting mind

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that the Lord is close at hand—that the "times of the Gentiles" are well-nigh "fulfilled."*

6. The prophetic earth, before our eyes, is assuming the shape predicted (in Dan. 2, and Rev. 13 and 17) of the time of the end. Ten kingdoms confederated under one head, supporting the Papacy, hating the whore, and burning her with fire, worshipping Antichrist's image. With such things transpiring, or in the near prospect, the interest on the part of those who comprehend their significance is intense.

7. The remarkable fulfilment of the year-day, 1260 days, and of the year-day seals, trumpets, and vials, we see in the loss of the temporal power of the Pope, in 1866—as long since confidently foreshown.† Granted that this fulfilment is minor, fragmentary, inchoate; it is none the less remarkable. What now more but the literal fulfilment in days? What now but the event that occurs at the close of the sixth year-day vial, and the beginning of Daniel's 70th year-week.

8. Finally, we point to the confirmation from recent chronological discoveries. Until a few years ago, chronology was permitted to be involved in much uncertainty. Nor would we, even now, lay too much stress upon this for fear of mistakes, such as have often been made, though not nearly so numerous as in other departments of knowledge, where failure has only stimulated further pursuit. But, on the other hand, it were a strange perversity, yea, wilful folly, not to be willing to look at *facts*.

Those who are acquainted with Bible chronology only as it was known in the time of *Usher* and *Hales*, have no idea of the progress made in this department. We are far from committing ourselves to any system, or positively defining any year. We are too fearful lest Millenarian truth should thereby suffer in the view of others. But it is pretty certain now that our Lord was born, not A.D. 4004, but 4128 or 4132. An error of about 128 years in the time of the Judges all can now see, though in time past strangely overlooked, and no doubt wisely permitted. It is hardly possible to rise from an examination of the most recent investigations, without a strong inclination to believe that the 6000 years are almost run out. Some make

* Let it be noted that this change in the condition of the Jews is no mere ephemeral or temporary accident. The steadiness of the progress of their enfranchisement since the opening of the present century forbids the supposition. And within the last few years this advance has been wonderfully rapid.

† This is doubtful, to say the least of it, as are some of the succeeding numbers.—EDITOR.

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them expire in 1868; others in 1875; and one writer thinks he has demonstrated astronomically, that in 1868 will be the Jubilee of Jubilees.

Thus we have brought to view a congeries of facts pregnant with light as to our position in the history of the world. We leave them with the reflecting reader. He may not think the Lord is coming, as a thief, this year; but if he gives the facts their due weight, he can hardly fail to see that THE LORD IS AT HAND.

We cannot conclude without pointing once more to the fact, that the true attitude of the believer is, to expect the Lord every moment. If we fix upon another year than this, or upon any other event as antecedent, we may be taken by surprise, and perhaps not be found ready. We have our instructions, to wit, "Watch! Be ready!" As a snare shall it come.

One more remark. The signs our Lord points out, however much they are intensifying, will not reach their climax until Antichrist himself is revealed. They are only commencing. No doubt the incessant tumults of the last few years may be expected to increase. But we need not look for anything miraculous until the eagles are taken and the watching ones removed to the sky. Then, however, they who would not heed the gentle call, must hear the thunder's roar.*

ART VII.—SUBSTITUTION A PRINCIPLE OF GOD'S RIGHTEOUS GOVERNMENT.

IN a paper in the last Number, on the 53d of Isaiah, the event wrought out at Calvary was contemplated in its relation to God and his government. Space would only allow of a few remarks on this important point, and we propose now to enter a little further into it, by considering "*Substitution as a Principle of God's Government.*" If God is thus acting toward man as regards His moral government, then it ought to be recognised by us, yea, and so realised, that the ends which God had in view in introducing it may be accomplished in us and by us. That

* This article, and the one entitled "The Sure Coming," are from the *Prophetic Times*.

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God thus regards the point of substitution, and thus acts upon it, is, we think, the most obvious fact in His Word—the one most frequently attested, and most fully illustrated.

We are all ruined in another, and we can only be restored by another. Adam the first, though the head of, was not a substitute for, his posterity; we do not anywhere read that he ever undertook for them all, but God was pleased to constitute him the head of the human family, and He has clearly told us that all sinned in him, (Rom. v. 12;) that all from him inherit a depraved nature, (Ps. li. 5;) and that in him all die, (1 Cor. xv. 21.) It is no use to reason about this clearly-attested and very evident fact; here it is, and we cannot alter it. The great question is, Can we be saved out of this sad condition? will imputation help us who are condemned imputatively, will another head become to us a fountain of holiness, and at last and for ever expel the evil that is in us? All depends upon whether God the righteous governor will introduce the principle of substitution into His government.

The early introduction of bloody sacrifices, and God's acceptance of them, the various arrangements concerning priesthood, and offerings at Sinai, all clearly intimate what were God's thoughts and purposes on this point, but they do not reveal the true and sufficient substitute, (Ps. xl. 6–8.) The prophets proclaimed, on God's authority, that the real substitute was coming; they describe the acts He would perform, the sufferings He would endure, the words He would utter; and, in connexion with all these, exhibited His perfect character and glorious person. In the very centre of the Old Testament stands that wondrous chapter already referred to, in which we read, "His visage was marred more than any man, and His form more than the sons of men." "A man of sorrows and acquainted with grief." "He was stricken, smitten of God and afflicted." "It pleased the Lord to bruise Him." "He was numbered among the transgressors." If we inquire, "Of whom speaketh the prophet thus?" The answer is, that He was "God's righteous servant," destined to be "exalted, extolled, and very high." That He was a lamb for innocence and meekness; He "did no sin, neither was guile found in His mouth," &c. Why then thus smitten and bruised? why did God the righteous governor permit the innocent One thus to suffer? yea, why was He a party therein Himself, bruising and smiting Him? The answer is, "For the transgression of my people was He stricken." "The Lord hath laid upon Him the iniquity of us all." "When *Thou* shalt make His soul an offering for sin," &c. Surely this is *substitution*, and here is the great substitute!

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What deep need was there for such an one! and how fully is that need met. We owed God a debt of obedience, and, failing in that, we incurred a debt of suffering. Think of God's spotless holiness, His inflexible justice, His holy law, His righteous throne; and learn, that if we had been left to ourselves to deal personally and alone with Him, there could have been no standing-place for one of Adam's family. We as sinners are lost—utterly and for ever lost; we cannot help ourselves, and no man can help his brother. "All have sinned, and come short of the glory of God,"—all are bound over to judgment and wrath; the honour of God's throne demands our condemnation, unless some new feature can be introduced into His government, that mere law knew not of, so that we can be saved, and the glory of God's throne, the basis of which is justice and judgment, remain untarnished. Here it is: we have full warrant for asserting that *substitution is a principle of God's government.* God can now deal with ruined man in connexion with another, and not by Himself alone.

Let us seek to understand and realise this blessed fact. There is nothing exactly like it in human governments, yet some feeble illustrations may be found to aid us to rise toward this great subject.

As regards *debts;* the laws of most nations allow of suretyship here, or that one who is capable should become pledged for the debts of another; and if the surety actually pays the debt, it is as if the original debtor had himself paid it. In military service also the principle of substitution is frequently admitted. A person drawn for the militia in England, or a conscript in other lands, may serve by means of a substitute, which either himself or his friends have to provide and pay for. Few are the cases even here of voluntary substitution growing out of love. As regards penalties due to crime committed, the principle of substitution has scarcely any existence in human governments. The thief and the murderer must suffer in his own person. The king who, having passed a law, that whoever committed a certain crime should lose both his eyes; and who, when his own son, the heir to his throne, was found guilty, had one of his son's eyes and one of his own put out, is well known, but is not a full case of substitution. In this matter God's thoughts and ways are as high above the thoughts and ways of man as the heavens are above the earth. It is no half measure which God introduces; no dealing with sin under one or two of its aspects; no mere compromise to save appearances; it is an entire and perfect principle which God introduces, and round which all His attributes harmoniously gather. While a provision is made

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that "mercy and truth may go before His face," "justice and judgment are still the foundation, the basis of His throne." Into the very centre of His high and glorious throne He introduces the great principle of substitution.

This great fact was shadowed forth in the tabernacle which God pitched among men. God's throne as the King of Israel was the mercy-seat, and that throne or mercy-seat was sprinkled with blood from the altar. The altar and the blood were interwoven with "the Theocracy;" God would not act in mercy toward Israel, nor indeed own them as His people, apart from these. Once a year, then, was the great day of atonement for all Israel, in order to bear away their national transgressions, and twice every day an offering was laid on God's altar on behalf of the people. When these and similar institutions were duly attended to, God acted toward them as a covenant God and gracious governor.

The antitype of the most holy place and mercy-seat is heaven, and "the throne of grace." The blood of the one great atonement has been carried in by our great high priest and forerunner, and He who made that atonement is at "the right hand of the Majesty on high." By this we learn what is God's estimate of that blood, and how great is His delight in Him who "laid down His life and took it up again." God will now act in grace and mercy toward those who *think His thoughts* with reference to Christ and His work; He will bless all who rest on Jesus according to His own estimate of His excellency. If this atonement is rejected, the rejector remains a rebel, and will be treated as such by a holy God, say what he may, or do what he may beside. If he is too proud to fall in with God's plan of the substitution of the just for the unjust, he cannot come to God, or serve God, but must be dealt with, not only as a rebel against a holy law, but as a rejector of infinite grace.

It ought to make our hearts burst out into ten thousand allelujahs that God proposes not to exact His demands of us who are sinners, but to deal with us in connexion with another who has borne the penalty, wrought out a righteousness, and merited a title to glory. When this principle of substitution was admitted, and was found to be in agreement with the other principles of God's throne, only God himself could carry it out. "All things are of God;" God was in Christ reconciling. Jesus is "the gift of God," and "the Lamb of God." The righteous servant of Jehovah is the substitute of sinners. He was born in a surety condition ("made under the law"); He lived as such; hence all His life He was "a man of sorrows;" whereas His personal right was to be always happy, always

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shining in glory, ever realising blessing from God. He crowned His surety life by a surety death, "bearing sin in His own body on (or up to) the tree." On that tree He was "made a curse for us;" "made sin, though He knew no sin;" and in proof that all this was accomplished, He said, "It is finished," bowed His head, and yielded His Spirit to His Father's hands.

Thus all God's will was accomplished, (Heb. x. 10,) and in the sacrifice of that Holy One whom God laid iniquity upon, and whom it pleased Him to bruise, God found infinite delight. The graces exercised when, "through the eternal Spirit, He offered Himself without spot to God," and the honour rendered to Him by One who was "His fellow," made the suffering Lamb of God an object of infinite delight to the righteous Governor of the universe. Now for His sake the just God can pardon the guilty, justify the ungodly, and still remain faithful and just. There is a way open for the rebel to be reconciled, and for the reconciled to have access; while the angels are taught lessons concerning God not to be learned elsewhere. Into these things they desire to look, as well they may, for here is a theme worthy the highest intellects, which shall call forth eternal thanksgivings. Oh the wonders of this far-reaching atonement, this reconciling, reuniting, revealing! (Rom. v. 10, 11; Col. i. 20; 1 Cor. i. 24.) Man is by it brought near to God, united to the holy angels, and then both unite to praise and glorify God for redeeming love, for salvation by substitution.

Thus we have seen a little what substitution is, where God himself has placed it, even in the midst of the throne, in the very centre of His perfect government. It is worthy to be there, for it is the noblest offspring of His mind, the grandest thought of God only wise, the largest gift of God, who is love. It is here not as an abstract principle, but as embodied in a person by whom it hath been accomplished. The Lamb is in the midst of the throne, and will remain there eternally, (Rev. vii. 17, and xxi. 23.) God will henceforth govern the universe by Him who died on Calvary. He will judge the quick and dead by Him whom He raised from the dead: "All judgment is committed to the Son." "All power in heaven and earth is given unto Him," and all heaven attests that He is worthy, (Rev. v. 7–9.)

Why has God acted thus? What is to grow out of this wondrous arrangement? We ask this question *now* with reference to the favoured object of His grace, and an answer may be given in three words, *peace, purity, power.* Not that these exhaust the question, but only help a little to enter into it.

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That man might be made happy, and holy, and honoured, is God's great idea. The proclamation of peace is now made, because Christ hath made peace by the blood of His cross. The chastisement by which our peace is effected was laid on Him, and God's entreaty to man to be reconciled, is granted on this fact that "He was made sin for us," (2 Cor. v. 18-21.) All peace in the conscience, the peace of reconciliation, even peace with or concerning God, (Rom. v. 1,) all peace in the affections; the peace of friendship and of happiness, the peace *of* God, (Phil. iv. 7,) is brought in and maintained solely by the one great fact, that Christ is *for* us. He appeared once as a surety to put away sin, and now appears in heaven to plead our cause. Christ for us on the cross, making peace, and Christ on the throne, himself our own peace, is an ever-welling fountain of peace and blessedness.

And this peace will not, cannot, exist without *purity*. Sin and misery are twin-born monsters, and peace and purity are twin-born blessings. The two first are the harbingers of eternal death; and the two last, the first-fruits of the inheritance of the saints in light. Substitution is the only foundation of sanctification. Those who readily embrace the one will follow after the other. The reasoning of faith is, Christ loved me and gave Himself for me, let me live and die for Him. He hath represented me, and taken my burdens, let me ever aim to represent Him, and to wear His easy yoke. Alas for any who hold this blessed truth of substitution in unrighteousness, or who satisfy themselves with contending for it as a doctrine, which is opposed alike by ritualism or rationalism! An experience of the cross as the *power* of God, and an imitation of the conduct of Him who died there, is what we should ever aim at. The Lord Jesus is our example as well as our surety. It was while contemplating the condescension and sufferings of a redeeming Saviour that Paul exclaimed, "Let this mind be in you that was also in Christ Jesus;" and Peter, while speaking of Christ as the suffering One, exclaims, "He hath left us an example that we should follow His steps."

It was said of one age of the professing Church that people contended about the *doctrine* of righteousness, while exhibiting very little of righteousness in their character and conduct. "Little children, let no man deceive you, he that *doeth* righteousness is righteous even as He is righteous." We should make use of the doctrine of substitution and imputation, as a motive power to promote dedication. Believer, grasp it firmly, hold it fast, and continually seek that "eternal Spirit, through whom Christ offered himself without spot to God," so to bring this unutterable love

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to bear upon the soul, that you may "present yourself a living sacrifice unto God, holy and acceptable, which is your reasonable service." In Christ Jesus, "faith that worketh by love," is the essential point, and this love will be sure to abound in proportion as the heart grasps the self-sacrificing substitutionary love of Jesus.

When we shall see Him as He is, whom we now see by faith, and apprehend, as we never yet have done, His love and our obligation, His stoop and our exaltation, His grace and our guilt; then what a *power* will the fact of substitution become! What a power to love, to serve, to praise! No more weakness then. No complaint of "hosannas languishing," and "love waxing cold." Redemption realised and studied in God's light will be a motive power that will be never weakened; it will cause us to rise in rapture, to bow in humility, and expand ever more and more in God-like benevolence, while ever, and for evermore, this song will be sung, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

Art. VIII.—TRUMPETS AND THEIR TYPICAL TEACHING.

Trumpets are very frequently mentioned in the Scriptures. The various references to them may be arranged under four divisions. 1. *Historical.*—There was the loud trumpet at Sinai, (Exod. xix. 6,) the trumpets that sounded when Israel marched through the wilderness, (x. 1–10,) also when Jericho was taken, (Joshua vi. 20.) In the histories of Gideon, (Judges vii. 20,) Jehoshaphat, (2 Chron. xx. 28,) and others, we find accounts of trumpets being blown with peculiar effect. 2. *Prophetical.*—There are trumpets that are yet to be sounded, which will prove the knell of mighty nations, (Rev. xi. 15–18,) which will gather Israel, (Isa. xxvii. 13, and xviii. 3,) and wake the dead, (1 Cor. xv. 52.) 3. *Symbolical.*—Hence prophets under the Old Testament, and ministers under the New, are represented as watchmen who have a trumpet to blow, (Ezek. xxxiii. 5–7; 1 Cor. xiv. 8.) 4. *Typical.*—Trumpets were sounded over the Jewish sacrifices, on their solemn feast-days, (Isa. lxxxi. 1, 2,) and especially at the coming in of the year of

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Jubilee. To this last Scripture use of trumpets we now ask attention, and shall inquire what the typical trumpets teach us.

While of great advantage to the Jews as a nation, as regards outward things, they also are of use to us, by shadowing forth spiritual realities, and as having reference to our privileges, dangers, and duties. There are two main thoughts rising out of this subject: 1. Trumpets may be considered as *an appeal from God to us;* 2. As *an appeal from us to God.* The first may set forth the proclamation of the Gospel of the grace of God, and the second illustrates our coming to a throne of grace, in all our wants and dangers.

The trumpet sounded at the year of Jubilee has been generally considered as a type of the Gospel, which is "the freedom-freighted blast." The Psalmist says, "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." These words well describe what the Gospel is, and what it produces in those who know it; that is, who understand, value, and trust it. In Isa. xxvii. 13, we read, "In that day the great trumpet shall be blown, and they shall come that were ready to perish." These words refer forward to the time of Israel's gathering to their own land, yet are they fulfilled now; the great trumpet of the good news of salvation is now sounded forth, and many who are "ready to perish," are drawn by it to come to a place of safety and blessing. A trumpet has three principal uses: to alarm, to assemble, and to animate. To alarm: "Blow ye the trumpet in Zion, sound an alarm in My holy mountain," (Joel ii. 1.) "Lift up thy voice like a trumpet, show My people their transgressions," (Isa. lviii. 1; see also Ezek. xxxiii. 3, 6.) The revelation which God makes to men, is intended to show them their dangers as the slaves of sin, the servants of Satan, and the enemies of God. Such are indeed "ready to perish," but they do not know it. The Gospel, by revealing God's character, exhibits man's condition; by making known the remedy, it shows the disease. The infinite provision to save sinners shows how utterly they are lost, and how incapable they are of saving themselves. Such discoveries of man's guilt, misery, and danger, should really alarm them. Nothing is so fearful as to "come short of the glory of God;" to be considered by God as "weighed in the balances and found wanting;" to be viewed by Him who will be our Judge as His "enemies by wicked works;" and the Gospel proceeds on the principle that such is the case with all, and that all in this state are "without excuse." Therefore, let every faithful watchman "set the trumpet to the mouth," (Hosea viii. 1;) let him receive his

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word from God, and give sinners *warning from Him.* There must be a faithful and fearless proclaiming of God's testimony concerning man as utterly lost in himself considered.

2. Trumpets were used to assemble people at one particular point. The blast not only told of danger, but called those who heard it from one place to another; it was designed to bring the scattered and distant to one centre. Such is the design of the Gospel, to gather lost men to God by Christ, and to unite them to each other; thus meeting man's double misery of enmity and selfishness, producing in him trust in God and love to man. The Gospel proclamation tells forth distinctly and clearly *where* the lost sinner is to go; *also* who may come—yea, should come, and what they shall obtain who obey the call and come. Its language is, and it is no uncertain sound, "Come to Jesus—come just as you are; come, and He will give you all you need, all that infinite love has provided." Surely it is a joyful sound, a celestial, yea, a divine melody. No music so harmonious as the name of Jesus; no trumpet-sound so grand as God proclaiming pardon through His name. "Come, and welcome, sinner, come;" "Return, and be reconciled;" "Take of the water of life freely;" are some of its melodious notes. How solemn the responsibility of those who have this joyful sound ringing in their ears! How dreadful the thought of neglecting the great salvation, and of going down to destruction to the sound of this joyful music!

3. A trumpet is designed to *animate.* It is used in battle, and the soldier understands its different blasts. It tells him what to do, and where to go, and always reminds him that there is a connexion between him, as an individual, and his commander-in-chief, also that he is acting in union with others. Those who have been alarmed at their danger, and who have assembled round Christ as their centre and only hope, are all intended to be "good soldiers of Jesus Christ." They must fight under Him who hath saved them, and make His cause the business of their lives. In order to do this effectually, they must reverently listen to and implicitly obey the orders of the "Captain of their salvation." John, when in Patmos, heard a voice as of a trumpet speaking to him; what a revelation did it make, (Rev. i. 12,) and what a rush of feeling did it produce within him! Such are the words of Christ to His people now; trumpet-toned, sublime, startling, special, He speaks with authority, yet with infinite love. Hark to some of His words: "It is I, be not afraid." "Be of good cheer, I have overcome the world." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "Him

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that overcometh, will I give to sit with me on my throne." How suited are these and many like words to awaken, to animate, to fill with holy courage and abounding hope! Christ has a special word for each true-hearted soldier. Let us live listening to His voice, so shall we fight the good fight of faith, and be prepared to hear that grand blast of the archangel, which shall proclaim the bridegroom's coming, and the voice of the seventh trumpet announcing that the kingdoms of this world are become the kingdom of our God and His Christ. Until then, let us abide in Him, unto whom we are gathered, and follow Him wherever He leads.

II. The *typical* trumpets of Israel remind us how we should appeal to God in all our trials and dangers. This thought is especially brought out in Num. x. 9, "And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets, and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies." Here is first a *supposition—i.e.*, that Israel might be oppressed by their enemies in their own land. Though Israel had a land in possession, enemies might invade it, and then they would have to resist. See a case in point in the history of Jehoshaphat: "And Jehoshaphat said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathens? and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and Mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee," 2 Chron. xx. 6–12. The Book of Judges in several places also brings out this case as regards Israel, and shows the reason for such affliction. These historical incidents furnish much instruction to Christians. If we are disobedient or unwatchful, our enemies will sometimes

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rally, and cause much desolation and sorrow; when we mourn over our own backslidings, these foes must be opposed, attacked, and driven back. We must not be content to be vassals to our spiritual enemies, seeing it is promised "Sin shall not have dominion over you;" "The God of peace shall bruise Satan under your feet shortly."

God gave Israel directions what to do when this supposition of an invasion became a sad fact. They were to blow with the silver trumpets. This was to be done, not only to arouse the energies of the combatants and stimulate their courage, but as a direct appeal to God. It was His own gracious appointment; in doing it, His people shewed that they remembered Him, believed His word, and claimed His help. When this direction was obeyed, they might expect God to fulfil His gracious promise, "Ye shall be remembered before the Lord, and ye shall be saved from your enemies." When any trouble comes upon us, or any temptation distresses us, or when sin strives for the mastery, or despondency assaults the mind, we should use just those means which God appoints, and no other. They may seem very simple and inadequate, but if there is a divine promise annexed to them, we may be quite sure that they will succeed. In the history of Israel how often was this plan found successful, see 2 Chron. xiii. 12, xxix. 27; and these things are written for our good. Let us inquire what are the means which we should use in the spiritual conflict; be earnest in using them, and encourage others to do the same. God's promise to His conflicting people who remember Him is all adapted; it includes *remembrance* and *salvation*. How blessed to have God's ear listening, and God's arm saving, and both the result of God's heart loving!

Let us ever bear in mind the connexion between the fulfilment of the promises, and the prompt use of the means. "Blow with the trumpet and I will remember you," was God's word to Israel. "Ask, and ye shall receive." "Work, and I will be with you." "Draw near to God and He will draw near to you," are God's words to us. See in the case of Israel the sovereignty of the appointment, and the certainty of the blessing. It was not for Israel to reason, How can the blowing of two silver trumpets have any influence with God? They were not to reason, but to act; they must just do what God bid, and expect what He promised, and not puzzle themselves about the philosophy of the case. Just so must it be with prayer now; we must call on the Lord and expect Him to hear us, and not perplex our minds with respect to the question as to how prayer can affect an unchanging God. Real prayer is a trumpet-blast that is heard in heaven; it rises above the din and noise of the conflict, and

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enters into the ears of the Lord of Sabaoth. God's precious promises may be considered as the silver trumpets, and believing prayer the breath which fills them. We must come to God with *His own words*, (Hosea xiv. 2;) plead them in faith, and we cannot fail.

Let us take care never to lose the silver trumpet, or leave it behind us when we go out to duty or conflict. To blow in it is part of our priestly work. We should ask divine assistance and teaching to learn to play on it skilfully, (Rom. viii. 26, 27;) and above all never omit to use it over the one great sacrifice which God hath provided. God thus spake to Israel: "Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings; that they may be to you for a memorial before your God: I am the Lord your God," (Num. x. 10.) Good Hezekiah in an after-day remembered this, and found his account in acting on it: "And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with trumpets, and with the instruments ordained by David the king. And all the congregation worshipped, and the singers sang, and the trumpets sounded; and all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped," (2 Chron. xxix. 27–29.) And does not God proclaim Himself to us now as our God and Father in Christ, and our own, while we bend adoringly over that sacrifice which is ever before him as a sweet-smelling savour. Here is our memorial before God continually, and in this we do rejoice, yea, and will rejoice, (Rom. v. 11.) Thanks be unto God for His unspeakable gift.

The substance of the typical teaching of the trumpets may be thus expressed: *Learn to listen to God reverently, and to call upon God fervently.* "I take up my Bible (said a good man) and hear God speak to me; I then bend in prayer over it, and I speak to God." Happy those who thus know the value of revelation and the sweets of communion. All things shall be sanctified by the word of God and prayer.

In commencing these remarks reference was made to the trumpet that sounded so loud and so long from Sinai, and to the trumpet that shall sound at the last day. The first is a sound that condemns us all, and those only will be able to hail the last with joy, who have listened believingly to that trumpet of the Gospel which announces liberty to the captives, and peace with God to all who believe in Jesus. Happy those to whom

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it can be said, "Ye are not come to the sound of a trumpet, and the voice of words; but ye are come to the blood of sprinkling, which speaketh better things than the blood of Abel." To all who hear the words of eternal life, mercy says, "See that ye refuse not Him that speaketh, for if they escaped not who refused Him that spoke on earth, much more shall not we escape if we turn away from Him that speaketh from heaven." If the trumpet of the Gospel is not a word of life, the trumpet of the archangel will be the knell of hope.

Notes on Scripture.

The Regeneration.

"And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28.

The Syriac, as literally rendered by Dr Murdock, reads: "Verily I say to you, that as for you who have followed me, when the Son of man shall sit on the throne of his glory *in the new world*, ye also shall sit on twelve seats, and shall judge the twelve tribes of Israel." The Persic, Italian, French, and Spanish, have the same reading. Dr Wordsworth, in his Greek Testament, gives "Εν τῇ παλιγγενεσια, *in the new birth* of the saints at the Resurrection, in the new Jerusalem. See 2 Peter iii. 13; Rev. iii. 12, 21; 2, 5;" and adds: "This παλιγγενεσια, or *Regeneration*, is commenced in, and typified by, the regeneration or new birth in the Church visible on earth." "To *judge* is equivalent to *reigning*. See Rev. xx. 4."—*In loco.*

Alford, in his Greek Testament, has this observation upon the passage: "We may admire the simple truthfulness of this answer of our Lord. He does not hide from them their reward, but tells them prophetically, that *in the new world*, the accomplishment of that Regeneration which He came to bring in, (see Acts iii. 21; Rev. xxi. 5; Matt. xxvi. 29,) when He should sit on His throne of glory, then they also should sit on twelve thrones, judging (see 1 Cor. vi. 2, 3) the twelve tribes of Israel."

Under the word παλιγγενεσια, Dr Robinson, in his Greek Lexicon, gives this as its meaning: 2. "*Renovation*, *restoration*, *restitution*,

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from decay or ruin to a former state, equivalent to ἀποκαταστάσις. In New Testament, spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption, and restored to spiritual purity and splendour."

Dr George Campbell, in his Notes on the Gospels, says: "The word παλιγγενεσια is, in this place, better translated '*renovation.*' We are accustomed to apply the term *regeneration* solely to the conversion of individuals; whereas its relation here is to the general state of things. As they were wont to denominate *the creation* γενεσις, a remarkable restoration or *renovation* of the face of things, was very suitably termed παλιγγενεσια. The return of the Israelites to their own land, after the Babylonish captivity, is so named by Josephus, the Jewish historian. . . . The principal completion will be at the general resurrection, when there will be, in the most important sense, a *renovation* or *regeneration* of heaven and earth, when all things shall become new."—*In loc.*

Dr J. P. Lange translates the word παλιγγενεσια, as the equivalent of *Renovation,* which he describes as "the complete Christian regeneration, being the restoration of this world of ours, or the appearance of the new *aeon*, the great επιφάνεια, in contradistinction to the commencement of the regeneration [moral renewal in Christ] which forms the basis of the complete restoration. In point of fact it coincides with the ἀποκαταστάσις, Acts iii. 21. . . But while the latter term refers more particularly to the restoration of the original state of things, according to the promise of God, or to the full renewal and recovery of our diseased, disordered, and decaying world, the expression παλιγγενσια goes beyond this, and points to the further development and advance of the life of man from its original state of terrestrial perfectness to a higher state of spiritual [or glorified] existence. The Lord here primarily referred to the final completion of the kingdom of heaven." "Dr Wette and Meyer (after Buxtorf's Lexicon, Berthold's Christologie) apply it [this word] to the renovation of the world, which had been ruined and destroyed by the fall, or the restoration of the whole universe to its original state or perfection before the fall."—See his *Com.*, *in loc.*

Dr Rudolf Stier, in his "*Words of Jesus,*" remarks upon the passage: "The *Regeneration*, as appears from the explanatory clause which is added respecting the glory of the Son of man, *is the renewal of the world*, of the earth, hence the Persic translation has it directly—'*in the new world*'—a restoration of the primitive state of things on the whole, as well as the regeneration of man, from which the expression, by extension and comparison, is derived. Not merely the final υἱοθεσία of the children of God (Rom. viii. 23; Luke xx. 26) in the resurrection of the dead, but the glorification of all creatures connected with it, in order to the glory which corresponds to the freedom of the children of God. This δοξα, or *glory* of the new world, is itself the δοξα or *glory* of the Son of man, in which, however, His special throne will in some way be set up."

Koinel has a long note on the passage, intended to show that the

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verse expresses the happy state of the kingdom of Messiah, when Israel shall be restored and the whole earth brought to a new condition.

Wesley has it, "You who have followed me in the renovation, when the Son of man shall sit," &c. And then in a note he explains the term renovation to mean, "the final renovation of all things."

Dr Adam Clarke says, "The punctuation which I have observed here [the same we give at the head of this article] is that which is followed by the most eminent critics. The *Regeneration* is thus referred to the *time when Jesus shall sit on the throne of His glory*, and not to the time of following Him, which is utterly improper. The Regeneration some refer to the time in which the new heavens and the new earth shall be created, and the soul and body united. Clement, in his epistle to the Corinthians, calls the restoration of the world after the deluge by the same name. . . Others are of opinion that the Regeneration means the conversion of men by the preaching of the gospel,—that sitting on twelve thrones signifies the state of eminent dignity to which the apostles should be raised—and that judging the twelve tribes of Israel means no more than exercising authority in the Church, dispensing laws to the people of God. But I confess I do not see the propriety of this application of the terms, as the following verse seems to fix the meaning mentioned above."—*Com.*, *in loc.*

Dr Doddridge, in his gloss on this passage, understands the Regeneration to be "the great renovation of all things, when all the children of God shall, as it were, be born anew from their graves; when created nature shall put on its fairest forms to receive them, and the Son of man, presiding over that august assembly, 'shall sit on the throne of His glory.'" He adds: "It seems plain to me, that our Lord refers in the following words to the time of final retribution, which He elsewhere mentions as that in which He should sit on the throne of His glory," (Matt. xxv. 31, 32.)

Dr Scott says that the word *Regeneration* in this place, "may, and probably should be joined to the subsequent clause; and then it refers to the time when the apostles would receive their full recompense; even when the Son of man shall sit on the throne of His glory (xxv. 31.) Then He will make all things new."

Bishop Hall applies it to "the day of the great restoration of all things, when the elect shall enter on a new life of unspeakable glory, even in that great and dreadful day, when the Son of man shall sit upon His throne of majesty, to judge the quick and the dead."

Albert Barnes says, "It refers to that great revolution; that restoration of order in the universe; that universal new birth when the dead shall rise, and all human things shall be changed, and a new order of things shall start up out of the ruins of the old: when the Son of man shall come to judgment."

From this clear text then, we are not only warranted, but also *required*, by Christ himself, to conclude, with Dr Bengel, that "there will be a new creation, over which the second Adam will preside, when the whole microcosm of human nature, by means of the resur-

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rection, and also the macrocosm of the universe, will be born again (genesim iteram habebit.)" *Gnomon, in loc.*

It was well known that the Pythagoreans employed this word to express the transmigration of souls. Their reappearance in new bodies they called *παλιγγενεσια.* Among the Stoics, the word set forth the periodic renovation of the earth, when, by the buds and blossoms of spring-time, it woke up from its winter sleep, and revived from its winter nakedness and death. Cicero called his restoration to his dignities and honours, after his return from exile, "*hanc* παλιγγενεσια nostram." And Olympiodorus styles memory a revival or παλιγγενεσια of knowledge. Only give to this word then that depth and richness which the Scriptures give to all words similarly transferred and transfigured with spiritual and Christian ideas, and there can be no question that it sets before us the prospect of a new birth for the whole creation, which is specifically connected as to time with the coming of the Son of man in His glory, and His sublime administrations in raising the dead, and establishing His own transforming rule over all the earth.

Dr Olshausen has justly observed, that "the Regeneration denotes the coming forth of the kingdom from its concealed and purely spiritual, into an external form, or the spiritualising of the outer world from within. The selection of the expression to denote this has its origin in a noble parallel between the whole and the individual. The moral process in the new birth of the individual is transferred to the whole body, which, worn out by sin, requires and looks forward to restoration, not less than does the individual. This restoration naturally has its beginning in the domain of conscious spirits, but as in the progressive advancement of the individual, it goes forward from the spirit to the final glorifying of the body, (compare Rom. viii. 11,) so also the perfecting power of the Spirit gradually pervades the outward visible world taken as a whole."—*Com.*, *in loc.*

Or take the language of still another able writer and theologian: "The first seat of the παλιγγενεσια is the soul of man; but, beginning there, and establishing its centre there, it extends in ever-widening circles. And, first, to his body, the day of resurrection will be the day of παλιγγενεσια for it; so that those fathers had a certain, though only a partial right, when they interpreted the word, at Matt. xix. 28, as though it had been only equivalent to ἀναστασίς, and, as a consequence, continually used it as a synonym for resurrection. Doubtless the word there includes or presupposes the resurrection, but it also embraces much more. Beyond the day of resurrection, or it may be contemporaneous with it, a day will come, when all nature shall put off its soiled workday garments, and clothe itself in its holiday attire, the day of the restitution of all things; of the new heaven and the new earth; the day of which Paul speaks, as one in expectation of which all creation is groaning and travailing until now. Man is the present subject of the παλιγγενεσια, and of the wondrous transformation which it implies; but in that day it will have included within its limits the

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whole world, of which man is the central figure."—*Trench's Synonyms of N. T.*, p. 97.

Who, then, will charge us with fancy, extravagance, and fanaticism for teaching and maintaining that there yet is hope for the suffering earth and its suffering creatures; for holding that it is to survive the coming of the Lord and the judgment fires; for directing the hopes of believers to a glorious reign of its Redeemer and His saints over it in literal, renovating, and unspeakable majesty and blessedness, and for proclaiming to all men that the scene of the proper fruition of the rewards of the just is not after death, or this side the judgment, or in some unknown, ethereal, and inconceivable heavens, but only when the Son of man shall come in His glory, and on this very planet where the battle was fought, and which has been consecrated for ever as also the theatre of the completed victory. God be thanked that we have not been left to be drifted about by "cunningly-devised fables," but that our Lord has given us, with His own lips, a solid foundation for our so-called Millenarian, but simple Christian hopes and faith! In His name we challenge the proof that we misinterpret this text, when we thus take it as the promise of a personal and glorious coming of the Master yet future, and of a new and blessed order of things on this earth, under the visible and perpetual rulership of Christ and His saints, after His judgments shall have gone forth against the guilty.

The Advent before the End of the World.

Acts i. 9–11.

We will commence with the grand Second Advent sermon, preached by the angels, on the occasion of the glorious ascension of Christ.

When the apostles stood gazing up sadly after the retreating form of the ascending Saviour, as if all was now lost, because He had left them, two men in white apparel stood by them, which said, "Why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go up into heaven."

Here we see no attempt at consolation, other than the simple announcement that Jesus would come again. And well they might stop at this. For it brings all deliverance from sorrow, sickness, pain, toil, and trouble; and confers every grace and blessing—yea, even more than the mind of man could conceive; for eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," (1 Cor. ii. 9.) And the Apostle Peter tells us that these blessings are "to be brought unto us at the *revelation of Jesus Christ*," (1 Pet. i. 13.)

No wonder that the angel preacher thought the simple declaration, "This same Jesus shall so come," quite sufficient both for text and ser-

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mon, for it is the great consummation of all good; nothing can equal it, nothing can excel it.

But the question occurs, When? When the times of refreshing shall come from the presence of the Lord; "for He shall send Jesus Christ, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." For Simon Peter hath declared, "how God at the first did visit the Gentiles to take out of them a people for His name." "And after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles," (Acts iii. 19–21; xv. 14–17; i. 11.)

In these three passages from Acts, we have a volume of information. First we have the angel message that He will come again; then the declaration of the apostle that He will come when the time comes to restore all things—for *the times of refreshing shall come from His personal presence.* And the heavens can only retain Him until that time. Then the second declaration of the apostle, that after He selected a people from among the Gentiles, that He would return and build again the tabernacle of David, &c. But notice particularly the object of this building up of the ruins of David,—"that the residue of men and all the Gentiles might seek after the Lord." Here is a positive statement that the world will not be wholly converted when Christ comes. If so, who are the residue of men, and all the Gentiles, who are to *seek the Lord after He returns?* And the truth in connexion with it, that Israel is to be restored and converted, in order that this may be accomplished, and that Israel will be one of the great instrumentalities for the conversion of the world, is corroborated by many other passages besides.

Now let us collect these passages together, and read them with the above text, and see what a mass of testimony they form. We copy just so much of them as bears upon the subject.

"God, at the first coming, did visit the Gentiles to take out of them a people for His name. "After this I will return and build again the tabernacle of David, that the residue of men might seek after the Lord." Then, "He shall cause them that come of Jacob to take root; and Israel shall blossom, and bud, and fill the face of the world with fruit." "For if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness." "And if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." "For I will send those that escape of them unto the nations, and to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles," (Acts xv. 16, 17; Isa. xxvii. 6; Rom. xi. 12, 15; Isa. lxvi. 19.)

Now is there not a mass of testimony in these scriptures in favour of the instrumentality of Israel in the conversion of the world?

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Every one of these passages refers to the events that shall occur after the second coming.

It is in vain to attempt to prove that the return in Acts xv. 16, refers to the first coming; for He did not build again the tabernacle of David at His first coming, but destroyed it.

The visit to the Gentiles to take out a people for His name was His first coming, but *after this He returns* to build again the tabernacle of David, which is still future, but near at hand, for David's tabernacle is still in ruins. The passage in Rom. xi. 12, 15, also alludes to Israel's mission after the second Advent.

"For they also, if they abide not in unbelief, shall be graffed in, for God is able to graff them in again." "So all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them, when I shall take away their sins. For they are beloved for the Father's sake." "For God hath included them all in unbelief, that He might have mercy upon all," (Rom. xi. 12, 32.)

I have heard the passage quoted, "If they abide not in unbelief," as if the word "if" cast a doubt upon the certainty of their ultimate conversion. But their positive conversion is too often asserted to admit of a doubt. Paul, in these very passages, declares that all Israel shall be saved, and that it is secured to them by the Divine covenant.

The Saviour says, "They shall see Him, when they shall say, Blessed is He who cometh," &c. And this we see from the 12th, 13th, and 14th chapters of Zechariah, is at His personal appearing, at the period when His feet stand upon the Mount of Olives,—when the Lord my God shall come, and all the saints with Him. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, for they shall look upon me whom they have pierced," and shall say, "What are these wounds in thine hands?" Then He shall answer, "Those with which I was wounded in the house of my friends." "But Zion," saith the Lord, "hath forgotten me, and my God hath forsaken me. Can a woman forget her sucking child? Yea, she may forget; but I cannot forget thee. *Behold!* I have graven thee upon the palms of my hands." Then, "they shall look upon me whom they pierced, and shall mourn, as one mourneth for his only son." "In that day there shall be a great mourning in Jerusalem, and the same shall mourn, and every family apart, the family of the house of David apart, and their wives apart," &c., (Zech xii. 10; xiii. 6; Isa. xlix. 15, 16.)

I have arranged these texts, so that it may be seen how they bear upon each other, and left out all but that which alludes to the question in point. It is only by taking Paul's rule, and comparing scripture with scripture, that we can arrive at its true meaning. But most of all, we must lay all prejudice aside, and come to the study of it in a teachable spirit.

Among the hundreds of passages that prove the Advent before the end, these three, the 12th, 13th, and 14th chapters of Zechariah, are about

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the strongest; for after He stands upon His feet upon the Mount of Olives, with all His saints, all the scenes that transpire from Zech. xiv. 4, on to the end of the chapter, are of an earthly character. There are earthquakes, battles, and plagues, upon man and beast, &c., and other earthly scenes, which cannot be spiritualised or explained away.

It is when the last grand battle of nations is raging, and the Jews are driven to the utmost extremity, that He appears for their deliverance. It is to this battle that allusion is made; when it said He sends those that have escaped to declare His glory among the nations, and to the isles afar off that have not heard His fame. Of course the world is not to be converted before He comes, if there are nations and isles that have not yet heard His fame.

He also sends the Jews that are escaped, to bring their own brethren home for an offering for the Lord. They are only partially restored before this coming, and they are at first restored in an unconverted state. They seem to be principally of the tribe of Judah. "For He shall save the tents (or tribe) of Judah first," (Zech. xii. 7.) These shall be sent out to bring their brethren Israel home, (Isa. lxvi. 20.)

Isa. lxvi. is also a grand millennial chapter, concluding with the New Heavens and New Earth, and the consummated judgment scene. But some passages in Isa. xxvi. and xxvii., prove the Advent before the end, even more strongly than chap. lxvi.

Read those two chapters (Isa. xxvi. and xxvi.) as if they were one chapter, as they were originally, and for many centuries after the Advent.

The meaning, in some, has been much obscured by injudicious division. A learned commentator remarks, there is sometimes a division of chapters, when there ought scarcely to have been a comma. And Isa. xxvi. and xxvii. is one of the instances.

In Isa. xxvi. 19-21, we have the first resurrection and translation, also the *Lord coming out of His place*, to punish the inhabitants of the earth for iniquity. In the first verse of Isa. xxvii., we have an allusion to the binding of Satan. These passages are identical with Rev. xx. 1-6, and 1 Thess. iv. 14–17, and many other parallel passages. Read Isa. xxvi. 19-21, and Isa. xxvii. 1-6, as if there was no division. You first see the first resurrection and translation, then the Lord coming out of His place, then the punishing or binding of Satan, then the vineyard which He keeps from all harm (which is the Church in the air); *and after these things have occurred*, it is said, "Israel shall blossom and bud, and fill the face of the world with fruit," (Isa. xxvii. 6.)

All admit that the Lord comes at the resurrection of the dead and judgment, and it is after this that Israel's mission and instrumentality in the conversion of the world commences. Some of the Jews will be converted before the Advent, but only a comparatively small minority.

At the appearing of the great God our Saviour, the grand conversion of Israel will take place. Then it shall be said, "Arise, shine, for thy

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light is come; the glory of the Lord hath risen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising." "Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted, and the forces of the Gentiles shall come unto thee." "And the sons of strangers shall build up thy walks, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee." "Be ye glad and rejoice for ever in that which I erect; for behold, I create Jerusalem a rejoicing, and her people a joy; and the voice of weeping shall be no more heard in her." "For the Lord God in the midst of thee is mighty." What a message will the Jews have to deliver to the nations! "The Lord God is in the midst of us." And what an invitation: Come, go up to see the Lord of hosts at Jerusalem. "Then shall ten men out of all languages and nations, even take hold of the skirt of Him that is a Jew, saying, We will go with you, for we have heard that God is with you."

"Behold the days come," saith the Lord, "that I will perform that good thing, which I have promised unto the house of Israel, and to the house of Judah." "In those days, and *at that* time, I will raise unto David a righteous Branch, and a king shall reign and prosper, and execute justice and judgment in the earth." "In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, *the Lord our Righteousness.*" "*And the Lord*, whom ye seek, *shall come suddenly* to His temple. Behold! He shall come." "But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness," (Isa. lx. 1-22; lxv. 18, 19; Zeph. iii. 15-20; Zech. viii. 23; Jer. xxiii. 5-8; xxxiii. 15-26; Mal. iii. 1-4; Zech. xiii. 9.) A. P. J.

Why we wait for Christ.

1 Thess. i. 10.

It is inquired why Christians wait, or ought to be waiting, for the coming again of our Lord from heaven; the following may be taken for the answer.

1. *That they may be with Christ.* John xiv. 2, 3, 18, 28, "I go to prepare a place for *you*. I will come again and receive *you* unto *myself;* that where *I am* there *ye may be* also. I will not leave you comfortless; I will come to you. I go away and come again unto you." Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear *with Him* in glory."

1 Thess. iv. 16, 17, "For the Lord shall descend from heaven with

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a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be *with the Lord.*"

2. *That they may be raised from the dead.* 1 Cor. xv. 22, 23, 51, 52, "For as (all) in Adam die, even so (all) *in Christ* shall be made alive; but every man in his own order; Christ the first-fruits; afterwards they that are Christ's at His coming. Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead (*in Christ*) shall be raised incorruptible, and we shall be changed."

1 Thess. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead *in Christ* shall rise first; then we that are alive" shall be changed.

3. *That they may be saved.* Heb. ix. 27, 28, "And it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

Rom. viii. 24, 25, "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

4. *That they may be like Him.* Rom. vi. 5, "For if we have been planted together in the likeness of His death, we shall be also in the *likeness* of His *resurrection.*"

Rom. viii. 29, "For whom He did foreknow, He did also predestinate to be *conformed* to the *image* of His Son, that He might be the first-born among many brethren" in the resurrection.

1 Cor. xv. 49, "And as we have born the image of the earthy, we shall also bear the image of the heavenly" at His coming.

Phil. iii. 20, 21, "For our conversation is in heaven; from whence also we *look* for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned *like* unto His *glorious body.*"

1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall *appear*, we shall be *like Him;* for we shall see Him as He is."

5. *That they may appear with Him in glory.* Col. iii. 3, 4, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall *appear*, then shall ye also *appear* with Him in glory."

1 Pet. v. 4, "And when the chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away."

1 Cor. xv. 42, 43, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in *glory*" when He comes.

6. *That they may receive their crowns.* "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge,

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shall give me at that day; and not to me only, but unto all them also that love His *appearing*," 2 Tim. iv. 8.

1 Pet. v. 4, "And when the chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away."

7. *That they may receive their reward.* Matt. xvi. 27, "For the Son of man shall *come* in the glory of His Father with His angels; and then He shall reward every man according to his works."

1 Pet. i. 13, "Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the *revelation* of Jesus Christ."

Rev. xxii. 12, "And behold I come quickly; and my reward is with me, to give to every man according as his work shall be."

8. *That they may receive or inherit the kingdom.* Matt. xxv. 31, "When the Son of man shall come in His glory, and all the holy angels with Him, *then* shall He sit upon the *throne* of His glory."

Matt. xix. 28, "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Rev. iii. 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.

Matt. xxv. 34, "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

9. *That the work of salvation may be completed.* Isa. xl, 10, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him."

Isa. xxxv. 4, "Say to them that are of a fearful heart, Be strong. Behold, your God will come with vengeance, even God with a recompense. He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Acts iii. 19, 21, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive *until* the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

10. *That they may be ready to stand before Him when He comes.* Luke xii. 36, "And ye yourselves like unto men that wait for their lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when He cometh shall find watching. And if

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he shall come in the second watch, or the third watch, and find them so, blessed are those servants. Be ye therefore ready also; for in such an hour as ye think not, the Son of man cometh."

Luke xxi. 34, "They take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares." They *watch* and *pray always*, that they may be accounted worthy to stand before the Son of man. They take heed to Paul's instruction to Titus, chap. ii. 11, 13, "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

Thus I have presented testimony, showing the relation which the coming of the Lord sustains to several points which constitute the Christian's hope. The testimony is plain, direct, and full, and what does it show? Does it not show that the coming of the Lord again is *essential* to the consummation of everything for which Christians hope? and, therefore, they wait for God's Son from heaven. If they hope to *be with Christ*, it is when He comes again. If they hope for *immortality*, or for *salvation*, or *to be like Him*, or *to be with Him in glory*, or for their reward, it is when He comes,—at His appearing and kingdom. If they hope for all things spoken by the mouth of the prophets, they patiently wait, and watch, and pray for the coming of God's Son from heaven.

HENCE WE CONCLUDE—

1. That the Christian's hope will not be consummated at death.
2. That the reward of Christians will be brought unto them at the *appearing* of Jesus Christ.
3. That one of the great and important elements of practical piety is, to keep one's-self in an attitude of constant expectation of the Lord's return at any moment.
4. That every man that hath this hope in him, will purify himself even as Christ is pure.

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Reviews.

Thoughts on parts of the Prophecy of Isaiah. By BENJAMIN WILLS NEWTON. London: Houlston and Wright. 1868.

LIKE all Mr Newton's works, the above is pervaded with accurate and original criticism, in which much light is cast on words and constructions, too much overlooked by our usual commentators. Its remarks on the spirit of the present age are peculiarly solemn and sifting; worthy of being laid to heart not only by ritualists and rationalists, but by Christians, who are much in danger of being beguiled from their steadfastness by the plausibilities and sophistries that are now afloat; and which Satan, as an angel of light, is scattering everywhere to deceive, if it be possible, the very elect. Here are the opening or introductory paragraphs :—

"When it was said to the watchman, 'Watchman, what of the night?' he answered first, 'THE MORNING COMETH.' Prominence is ever given by God to the *final* objects of His people's hope. He desires that they should be comforted and apprehend by faith the final joy, before they know the antecedent sorrow. Whatever else may intervene, our hope is glory. We hope for 'the morning without clouds.' Faith, therefore, ever says, 'THE MORNING COMETH.' Yet it has to add, 'ALSO THE NIGHT.' Although already in the night, we nevertheless wait for the night: for the darkest part of the night—that which is emphatically *night*, immediately precedes the morning. Depth of darkness heralds the day-star. Accordingly, we wait for both. We expect the morning; but we expect also the coming of that which is emphatically *night*. It is the object of the prophecy of Isaiah (as indeed of all prophecy) to treat of both these things—to teach us respecting the coming day of brightness, and also respecting the coming night of evil.

"Yet we are not concerned with light, only as it shall be in the future day of its millennial brightness; or with darkness, only as it will be in the final hour of its concentration under Antichrist. We have also to do both with darkness and light in the incipient and fragmentary forms under which they are already developed. Prophecy, though pointing to the future, yet founds its lessons on the past. The matured form of evil's last development is but the ripening of principles long germinant. Every harvest has its seed-time. Except Israel and Christendom had done what they respectively have done for the corruption of truth and the establishment of falsehood, Antichristianism would never be what it will be. The conflict between light and darkness is no new conflict. It has ever been carried on in the earth since sin first entered. The past, therefore, not less than the future, has its lessons for the servants of the truth.

"Accordingly, the first chapter of this prophecy treats mainly of the past. It reviews the course that Israel had from the beginning trodden. Isaiah called on them to consider their ways and to repent; but they would not. And now the record of those ways is presented to *us*—'written for our admonition.' Christendom is asked whether it can discern no parallelism between Israel's past history and its own? It is no little mercy to be instructed through the example of others. What if that mercy also be despised?

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"One of the most cherished thoughts of man is, that they are competent, if only sufficiency of light be given, to follow where light leads. Man deems himself able to respond to every claim made by God on his obedience, and asks for a Teacher when really he needs a Saviour. Accordingly, in Israel this vaunted ability of man was tested. They said that they would obey perfectly in everything: yet when tried they obeyed in nothing. Though again and again pardoned, they again and again trespassed. Instruction, warning, chastisement, were all in vain. They transgressed so that even the very heathen loathed their abominations. 'The name of God,' said the apostle, 'is blasphemed among the Gentiles because of you.' And yet, notwithstanding all this, though 'the whole head was sick, and the whole heart faint,' they refused to recognise their condition and to acknowledge their guilt.

"On the contrary, they claimed to appear before God as His accepted worshippers. As their guilt deepened, so the activities of their ritualistic services increased. 'Who hath required this at your hands to tread my courts?' They appeared before Him with their incense and oblations, and feasts, and solemn assemblies, and spread forth their hands to make many prayers, whilst yet their sins, which were as scarlet, remained unrepented of and unforsaken. When the heart becomes hardened into extreme distance from God, it fails to apprehend the accumulated guiltiness caused by the attempt to worship outwardly Him whom it serves not inwardly. The awful discrepancy between words of holiness and ways of wickedness is not discerned. It seems as if men believed that sound had power to sanctify. It seems as if they thought that they make God their debtor if only they profess themselves to be His worshippers, and condescend occasionally to make with their lips honourable mention of His name. And thus lip-worship (the very thought of which should strike the soul with terror) is made a ground on which self-righteousness founds for itself a claim of merit. Mercy and grace must under such circumstances be despised, for he who can plead merit has no reason to seek refuge in grace; nor can he who deems lip-worship acceptable have any true apprehension either of sin, of holiness, or of God.

"One of the chief lessons taught by the history of Israel is the effect of mere ritualistic religion. Ritualism, sacerdotalism, and tradition reigned in Israel. By them Israel was morally fashioned. And what was the result? Did they become lovers of light? The prophets brought to them light, bright, holy, and blessed; but the light they quenched, and those who brought it they destroyed. At last Immanuel came. His mission was attested by Scripture, attested by miracle, attested by the voice of the Father from heaven, attested by His own superhuman perfectness, (for He brought into earth the perfectness of heaven,) yet they closed their eyes to all this evidence; they 'hid their faces from Him;' Him in whom the Father delighted, they execrated. And when the Holy Ghost was sent, and when many appeared amongst them whose lives and testimony attested the presence of the living power of God, them too they hated. All who came within their own ritualistic circle (even though manifestly the servants of unrighteousness and of iniquity) they honoured; but all who stood without (even though marked with the lineaments of heaven) they loathed and persecuted. Such is ever the path of Ritualism. The present Ritualism of Christendom accepts and loads with honours the most vicious among men, if only they 'conform' to their traditional order; but the holiest on earth if they 'conform' not, are pronounced accursed, or else consigned to the uncovenanted mercies of God. The men who do these things boast that they are 'successors of the apostles,' and that 'the blood of the apostles flows in their veins.' There have ever been false apostles transforming themselves into the apostles of Christ, but their end shall be according to their works. 'Thou hast tried them who say they are apostles and are noe, and hast

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found them liars.' Apostolic claims should be sustained by apostolic miracles, apostolic doctrines, apostolic practices. Where false claims are carelessly accepted, it is an evidence that they who accept them are *willingly* deceived. They wish to be distant from the pure light of truth. Men love a lie when the lie pleases them. Oh that men would remember the doom pronounced on 'whosoever loveth and maketh a lie.' 'Blessed are they that wash their garments, (*οἱ πλυνοντες τας στολας αυτων,*) that they may have a right to the tree of life, and may enter in by the gates into the city. Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie'—(*πας φιλων και ποιων ψευδος.*)—There are no lies of greater heinousness than religious lies."

Signs of the Times; showing that the Coming of the Lord draweth near. By SAMUEL GARRATT, M.A., Incumbent of St Margaret's, Ipswich. Author of "A Commentary on the Revelation of St John," "The Midnight Cry," &c. London: William Hunt and Company. 1868.

A small work this, but of great value, as calling our special attention to the condition of the world, and rousing us up from our sleep to look out for the world's approaching King. Thus Mr Garratt writes :—

"Christ Jesus, when He comes the second time, will come to reign. He will first gather His Church who are to reign with Him over regenerated earth, and then return with them to take the kingdom. In comparison with that kingdom, how small and contemptible will all earth's kingdoms, and all its empires seem ! The grand sweep of Daniel's vision carries us along through Babylon, and Persia, and Greece, and Rome. But what are Nebuchadnezzar, Cyrus, Alexander, Augustus, Charlemagne, Napoleon? They come up, and are cut down. 'But Thou art the same, and Thy years have no end.' The King of glory comes to set up a kingdom which shall not, like other kingdoms, be destroyed, but shall last for ever. On the history of our fallen world, He has written predictions of the coming glory. In its mutations we are taught to look for that which is immutable. The changes which have taken place have been all foreseen and foretold, and those are foretold which yet are coming; but of His kingdom there shall be no end. And as events roll onward, and history unfolds itself, we may see on earth some sign that He is near.

"Until He comes to reign Himself, His Church will not reign. The attempt to set up a millennium without Christ, whether in Church or in State, will always prove, as it always has proved, a mark of apostasy. A Church reigning without Christ is no Bride of the Lamb, and each world-empire has in its turn been as a wild beast in the sight of Him who is King of kings. And when these are both to be seen in all their glory, as one day they will be, it will but be a sign that the hour has come for the true Priest and true King to come forth and sit upon His throne.

"We are living in the ends of the world; at the close of this period of earth's history. And though the real signs which God has written may not be so plain to some as to others, I think that in various ways He does awaken

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in many hearts a full conviction that the end is not far distant. It is true men laugh, and say that as it has been so it shall be,—that all things have continued as they are from the beginning of the world. But yet there is in many a heart, conscious of alienation from God, an uneasy suspicion that after all that day may be at hand. And there is many a Christian heart which is glowing with a brighter hope than heretofore of the coming of our Lord. And though it is true that if it be so there is trial and tribulation at hand, for that will come first, yet is the hope of the glory that will follow so bright, that it may well swallow all that up, and make it seem as nothing. It is not well to shut our eyes to that coming glory. We must keep them directed upwards, and wait in joyful hope for the Lord from heaven.

"But what will those do when He comes, to whom that coming will be the coming of One of whom they have said in their hearts, "We will not have this Man to reign over us?" You have not loved His sceptre; you have despised His authority; you have scorned His truth; you have trampled on His grace. What will you do when He comes in His glory? No one can be ignorant that many of us think we see signs of His approach. We believe that they are written on the present aspect of the world, which so nearly corresponds, and which men (not knowing what they are doing) are trying for their own purposes to make exactly correspond, with what it is to be when He comes: and you know that we so think. What if we should be right? What if we should be discerning signs of the times which you cannot see, or will not see? and if He should come on you at last as a thief in the night? God grant you may lay this to heart; and while there is still forgiveness, while still there is a door for mercy, while He waits to be gracious, while the King has not yet taken His seat on the throne, while He pauses to listen to the inward sighing of the heart; God grant you may accept His salvation: 'Kiss the Son lest He be angry, and ye perish from the way. If His wrath be kindled, yea, but a little, blessed are all they that put their trust in Him.'

"But let us glance for a moment on the blessedness of Christ's reign. In this world of ours all is disorder. Mere brute force can scatter ruin and death around. But when He comes and takes the government, all will be changed. In His universal empire there shall be abundance of peace, from one generation to another. And even now He is preparing His people to share His kingdom and reign with Him in His glory. Let us fix our thoughts on that blessed day. When the thrones are cast down, and the Ancient of days shall sit, His saints will take the kingdom. Then shall we sit down with Abraham, Isaac, and Jacob. Then shall we be with Him for ever. Well may we pray that He will shortly accomplish the number of His elect, and hasten His kingdom; that we, with all those that are departed this life in the true faith of His holy name, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory."

The Revelation Unravelled: an Outline Exposition on a New Plan. By the Author of "The Coming Crisis." With a Preface by the Rev. Richard Chester, Prebendary of Killenemer, and Vicar of Ballyclough, Diocese of Cloyne. London: S. W. Partridge & Co.

There is much in this little work which we cannot agree with; but

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the closing paragraph is one which we gladly extract for the solemn and needful admonition which it contains :—

"Above all, we would add with deference, but without diffidence, let the ministers of God's Word see that they neglect not the exposition of this book. For, may it not be that the judgment threatened by the prophet Isaiah against negligent teachers is having its fulfilment in our days, 'And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, I am not learned. . . . Therefore, behold, I will proceed to do a marvellous thing among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid,' Isa. xxix. 11-14. This passage, together with Rev. i. 3, John xv. 7, and Rev. xxii. 7, may well justify Dr Wordsworth's question, 'May not, also, much of our present difficulties and embarrassments, in matters public and private, political and ecclesiastical, arise from neglect of it? and may not, therefore, such neglect be justly described as an act of folly and sin? May it not bring on us woes like those of the Jews?'* To repeat the sentiments of a divine, whose labours have been owned of the Lord, we say, 'If it be true, that they are blessed who *hear* the words of this prophecy, as well as *he* who reads, we may ask, 'How shall they hear without a preacher?' And surely we must confess, there has been ministerial unfaithfulness in this matter. If the members of the church have not read this book sufficiently, the ministers have not studied it and expounded it with due care and frequency. *The consequence is, the blessing has been proportionably lost.* The Church is not prepared for the day of great trouble that is hastening to us. God's people are in melancholy ignorance about the last great form of Antichrist, as declared in this book, connected with whose revelation so many important events shall arise; and what is most grievous, instead of exclaiming with holy expectation, 'Come, Lord Jesus, come quickly,' they are inclined to say, with seeming satisfaction, 'The Lord delayeth His coming.' Yet it has been valuable at all times to the Church, and belongs more especially to us, whose lot has fallen upon the last days. It will be found to contain that *warning* and that *promise* so needful in this last degenerate time. To us particularly are these words addressed, '*Surely I come quickly.*' The Spirit, whose office it is to testify of Jesus, says, 'Come.' The Bride, who longs for her Lord's appearing, says, 'Come.' Let every one who heareth these words say, 'Come;' and if they cannot say so yet, but are athirst for the water of life, let them come to the fountain where they shall be satisfied; and having drunk of the stream, they too will join in the cry of the Spirit and the Bride, saying, 'Come.'—(*W. Dalton.*)

"May the Lord God of the holy prophets, the giver of all grace, grant to every reader of these pages, such a comfortable assurance of union with Jesus, and may He produce in them so decided a separation from the world, that all their ties to earth being loosened, and their souls ready to mount upward to meet the Lord at His coming in the air, they all may heartily take up the concluding response, and say, 'Amen: even so, come, Lord Jesus.'"

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* "Babylon," p. xv.

Prophetic Outlines: the Four Kingdoms, as foreshadowed to Daniel and Saint John, briefly considered in relation to the present state of the world. By JOHN REES-MOGG. London: William Freeman. 1867.

This unpretending volume may not have added greatly to our understanding of the prophetic word; but it contains a good sketch of the four great empires, interspersed with much-needed warnings and counsels, of which the following is a specimen :—

"And Satan hath not been untrue to his primeval character of liar and subtle dissembler; what he could not resist he hath perverted. He hath added intensity to evil, and withdrawn from good the essence of its virtues, or corrupted it with a destructive intermixture of bad. True, the world was lying in wickedness eighteen hundred years ago, but it was a wickedness which the apostle had characterised as the lust of the 'flesh, and the lust of the eyes, and the pride of life,' the mere strength and violence of the common and worldly human passions, exemplified in the assassin, or the bandit, or the thief, or the sensualist; but the perilous times foretold by St Paul had not become developed, when 'men should be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof, resisting the truth, of corrupt minds, reprobate concerning the faith, evil men and seducers, waxing worse and worse, deceiving and being deceived.' But have not these times long since arrived in terrible and significant importance? Where is the *morality* of the world, public or private, political, commercial, or personal? Seek your information from all that meets your eyes in the experience of your days' practical avocations, whatsoever they may be: or, again, in the records of the public press, Where is the *Christianity* of the day? Is it not corrupted to its core, by schisms, and theological hatreds, and ritual observances, and forms, and ceremonies, until scarcely a vestige of its life-giving power remains? Where is *science* with its truly brilliant results? It hath been perverted by Satan into a false witness, to deny the truth of the inspired historians. To dispute the divine inspiration of the sacred record of man's creation, and, consequently, to call in question the whole mystery of man's fall, and man's redemption, and the high and yet humble and holy belief which the Christian now has of his restoration to his original grand position when first distinguished from the rest of his creation, God himself breathed into the nostrils of him whom He had formed, after His own likeness, the breath of life. Still, made unwillingly a false witness in the mathematical section of human learning, to expose alleged improbabilities in the diluvian period; and then, by a process alike plausible and deceptive, to assume that these records, on which rests the foundation of our most holy faith, are *unhistorical*. And thus, by an apparently natural and easy process of *rational* inquiry, the professed Christianity of the world becomes explained away, and absolutely rejected, and many a man, lost in the mazes of the religious labyrinth which Satan has constructed around the temple of truth, comes short of it, and emerges from the confusion of his mental wanderings, a formalist, a rationalist, or an infidel. As our Saviour told us would be the case, *iniquity* hath abounded, and the love of many hath waxed cold; and this was one series only of the preparatory tokens before the end should come.

"These, and ten thousand others such as these, are the resources of which

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Satan avails himself to ward off his impending destruction; and, irrespective of the leading particulars which we shall yet have to notice, they are great elements of power; and those elements he has imparted to the beast for the increase of his authority, for he knows that the continuance of his own worldly counterpart is the measure of the duration of his personal usurpation upon earth. But the hour of destiny has struck, and, evil fiend as he is, he must go forth to final perdition, with all his malignity upon his head. His powers are upon the point of their expiry.

"Whether this burning of Rome with fire will be real or merely figurative, it is not for me to say; though, for the reasons which I have mentioned, my impression is, that it will be a real conflagration. Where are Sodom, Gomorrah, Babylon, Tyre, Nineveh, Jerusalem herself, and many other of the cities of the world? not only destroyed, but destroyed in accordance with the scriptural predictions regarding them. Rome gone, forthwith the fierce struggle arises: first a war of opinions, it has even now been waged in petty skirmishes amongst us, but it will culminate to a fearful extent. Satan will himself lead the hosts of that great armament, for he best knows the secrets of the human heart. Every hateful feeling that can possess man's breast will come in, with more and more of demoniac malignity to sap the faith, and the hope, and the charity, which, born of heaven, used to look up to heaven, and through heaven bind together friends and relations, and families, and societies, and nations. These, Satan inspires, and the false prophet leads.

"But, secondly, the secular battle rages against the Most High and His saints. The whole world in arms is at war; we have just witnessed a slight foretaste of that which is forthwith to come, it is but the sequel of the deadly war of opinions. We need not touch further on it; we have glimpsed at it. Like the former, it is inspired by Satan, and it is led by the beast and the false prophet. But the beast and the false prophet are taken and cast alive into the lake of fire, burning with brimstone, or in Daniel's words: 'The beast was slain and his body destroyed, and given to the burning flame.'* And thus, in war, and tumult, and anarchy, and confusion, and in a state more conceivable in the regions of doom, than in the precincts of paradise, the fourth kingdom rushes to its destiny.

"And the three other kingdoms, whose pre-eminent dominion has long since been taken away, have no longer a prolongation of their lives, for the mystic stone has fallen, and breaks the entire image to pieces together, and they become like the chaff of the summer threshing-floors.† And then will be inaugurated that kingdom of millennial blessedness spoken of in the twentieth chapter of the Revelation, over which Christ himself shall be the immediate ruler, and Satan shall be bound a thousand years, and the first resurrection will take place, and blessed and holy will be he that hath part in it; and oh, may it be our blissful lot to be partakers of it. But we dare not attempt to raise the veil which still shuts off that brilliant future from the gaze of man; suffice it that we are assured that it will be a season of paradisiacal happiness, which it hath not even entered into the heart of man to conceive; and that all signs and tokens intimate to us that it is a season in our own immediate future, and that this kingdom for whose advent, in the words taught us by Him who is the King thereof, we daily pray, may now come upon us at any moment.

"But this is *not* the end: When the thousand years of Christ's reign shall have expired, Satan will be loosed for a little season, and will go out to deceive the nations which are in the four quarters of the earth—Gog and Magog; to gather them together to battle; but fire will come down from God

* Daniel vii. 11. † Daniel vii. 35

out of heaven and devour them, and Satan himself will then be cast into the lake of fire and brimstone, where the beast and the false prophet had been already cast a thousand years before, and where they shall be tormented day and night for ever and ever, and then is the final resurrection, and the judgment. And then the cause of all evil being himself not only restrained, but absolutely destroyed, his dread sequents, death and hell, shall be cast into the lake of fire."

The Old Testament in the New. A Contribution to Biblical Criticism and Interpretation. By DAVID M'CALMAN TURPIE, M.A. London: Williams and Norgate. 1868.

This volume, though in some aspects resembling that of Mr Gough's very exhaustive octavo, published in 1855, is more elaborately critical, and is enriched by very valuable notes interspersed throughout. It is a work of high scholarship, as well as of reverence for the divine Word; and forms a most valuable contribution to our critical literature in the department of "quotation." We have no room to enter minutely into its criticisms, and would merely say that we wish they had been fuller and more numerous. They are in general so satisfactory that we should like to have had more of them. We give a page from the author's discussion on Isaiah liii. 8:—

"ταπείνωσις means properly 'an act, whereby any one is brought to the ground—made low,' *i.e.*, humiliation, and hence it is used to denote that 'such is one's condition,' *i.e.*, lowliness. κρίσις also refers to 'an act, viz., that of separating,' and specially applies to that of a judge separating the one kind of evidence from the other, in order, by weighing them, to see whether it preponderates on the side of innocence or guilt; thus it denotes the 'act of judging,' *i.e.*, trial, and hence 'the judgment itself,' *i.e.*, sentence, especially, punishment; also 'right, or justice,' since the judge was bound to do what was just or conformable to law. αἴρω primarily means 'to raise in the air, to lift up,' and hence, with the idea of carrying, 'to take away, to remove.' The clause will therefore be interpreted: 'In his humiliation his trial (or right) was taken away.' It was found that there was apparently a trial,—that there were judges before whom Jesus was arraigned, and witnesses to advance charges,—but the witnesses were false—proved not one charge,—and the judges were unjust—passed sentence of condemnation, although He was proved not guilty, so that there may be said to have been no trial, properly so called—only a mock one, and thus 'was His trial taken away.'

"Again, 'His right was taken away.' By the laws of the Jews two witnesses were necessary to make good any charge, but not so many could be found. It was on His own confession of being the Messiah that He was condemned, which would have been justly done, had He *not* been such, and the question, whether or not He had given evidence that He *was* the Messiah, we should expect to have engaged their attention, as it was the only point to be settled. Instead, however, of doing this, we find them instantly assuming that he *could not* be such, and was therefore 'guilty of death,' so that, the proof of His claim being passed over unexamined, it could be said that 'His right was taken away.' Moreover, according to Jewish law, He

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should, for His alleged crime, have been punished with *stoning*, (see Lev. xxiv. 10-16,) as they did to Stephen, (Acts vii. 59,) but it was found that He was crucified, and hence the inference, that it could not have been for that crime;—that He was crucified under the authority of the Roman name, and hence the inference, that it must have been for some treasonable designs, whereas Pilate repeatedly declared, 'I find no fault in Him.' Whilst His claim remained undisproved,—whilst He was declared not guilty, yet, for the former was He punished by the mode of the latter. From the beginning of their plotting for His death, on to His crucifixion was a series of acts of violence, so that 'His humiliation,' which consisted therein, became synonymous with 'oppression,'—'unjustifiable violation of personal liberty and life.' 'In His humiliation,' *i.e.*, whilst they were using every foul endeavour to bring Him down from His present to the lowest condition, viz., of death, 'His trial or right was taken away,' *i.e.*, affairs came to climax,—their violence was rendered ungovernable,—no equity was shown Him, and thereby was their end gained. Having now seen the agreement between the facts and Luke's version of the prophecy, we come, lastly, to consider the original in the same way.

"The primary idea of the verb, from which עֹצֶר is derived, lying in *surrounding. enclosing*, such as, with a fence or wall, it means to close, to shut up; hence to hold back, hinder, restrain; and thus the noun is applied to a shutting up, a closure: see Prov. xxx. 16. Also, to a hindrance, restraint, oppression: see Ps. cvii. 39. מִשְׁפָּט, like κρισις, refers not only to the act of judging, (Jer. xxx. 15,) and the sentence of a judge, (1 Kings iii. 28,) especially of a sentence by which *punishment* is inflicted, (Deut. xxi. 22,) but also to right or justice, what is just and lawful, (Jer. xxii. 15,) especially what belongs to one by law, his right and privilege. The idea of taking with the hand—laying hold of—lies at the root of לקח, and thus it means simply to take, either what is offered, *i.e.*, to receive, (1 Sam. xii. 3,) or what is not, whether without force or violence, (Gen. ii. 15,) or therewith, *i.e.*, seize upon, capture, (Num. xxi. 25,) and, with the idea of carrying, to take away, (Gen. xiv. 12; Ps. xxxi. 14.) The person, place, or thing *from* whom or which any thing or person is taken, is put with מִן, (Gen. xxiii. 13, xlv. 19; Job xxviii. 2; 2 Kings ii. 10.)

"The clause will thus be translated: 'From restraint and from judgment (or justice) was He taken away.' Although מִן put without a preceding verb implies distance, or absence from any place or thing, *i.e.*, far from—away from—and hence, *i.q.*, without, (see Job xi. 15,) yet I prefer giving to it its usual signification when connected with a verb denoting removing, *i.e.*, that of receding or departing from. 'From judgment (or justice) was He taken away.' When one is taken away from a thing which benefits him, he may be said to be deprived of its benefit, so that, as a fair hearing, in which justice might have been done, would have been beneficial to Jesus, His being taken away therefrom may be regarded as synonymous with His being deprived of its benefits. Such is the meaning I attach to this part of the prophecy, with which the facts are found to correspond. Also, as it comes to the same thing whether one is taken from (or deprived of) a thing, or a thing is taken from one, the result being the same, viz., that it is no longer in his power,—is beyond his reach, it is seen that the original and the version agree.

"Again, 'From restraint was He taken away,' *i.e.*, He was deprived of restraint. What should have acted in His favour as a check on their proceedings was rendered by them of none effect. What should have prevented them from getting possession of Him was in violence disregarded and overthrown. Although surrounded by a defence, yet was He seized and dragged therefrom. This I believe to be a correct meaning of the original. Let us

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now appeal to the facts, a few of which have been reserved for this place. When the Jewish rulers conspired against Him to kill Him, they wished to take Him, but said they, 'not in the feast-day, lest there be an uproar among the people,' (Matt. xxvi. 4, 5,) 'for they feared the people,' (adds Luke xxii. 2.) That was one of the restraints upon them. When He was seized by their emissaries, with Judas at their head, it was in a retired spot, and during night, (John xviii. 1–3.) He appeals to them if they dared have done it by day, and in public, (Luke xxii. 52, 53.) When He was being tried, the witnesses proved nothing against Him, (Mark xiv. 55–59,) and His own claim to the Messiahship ought to have been disproved before He was declared 'guilty of death,' (Matt. xxvi. 63–66.) In justice to Him these should have restrained them. When Pilate announced his verdict of *not guilty*, (chap. xxvii. 24,) they should have forthwith let Him go. But no. 'From restraint was He taken,' had to be fulfilled, as were all the others, (John xix. 28.) The sentence would appear to rise: 'From restraint was He taken away, even from judgment,' making the latter, what in reality it was, the crown of the rest. The whole procedure clearly showing marks of violence could be appropriately termed 'His humiliation,' or oppression."

The Signs of "the Time of the End." Being a New-Year's Address, delivered in the Free Church, Maybole. By the Rev. James Moir, M.A.

This address comes to us like a trumpet-peal from a very unexpected quarter; for in Scotland there are few—very few indeed—who preach the Lord's coming. May this be the forerunner of hundreds more of such addresses. It would be well for Scotland that her ministers should awake to preach the glorious advent, and to prepare a people for the coming King.

Mr Moir's discourse is admirable. He comes to the point at once. He speaks out faithfully and nobly. We happen to know perhaps a score of ministers who profess to hold pre-millennial truth, but who keep it to themselves. They sound no note of warning; their hearers are not the wiser for their ministers' prophetic beliefs. But here is one who speaks out fearlessly for his Master and Lord. We give him thanks; and not we only, but the whole Church of God, who are looking for the Master's appearing. The following paragraph will give our readers an idea of the discourse:—

"I frankly avow myself a believer in the pre-millennial advent of our Lord; and, speaking for myself personally, I could not undertake to interpret the Scriptures consistently upon any other theory. This doctrine I have held for nearly twenty years, and have never failed to lend it my humble testimony on every fitting occasion; and the longer I live the more reason I have to thank God for having led me by His good Spirit into what I regard as the *full* truth of His glorious Gospel. No more settled conviction have I than that it is utterly vain to look for any wide acceptance of the truth, or for any blessing, rich and full enough to include all the families of the earth, until Christ has come again. His return is 'The Hope'—the one 'blessed hope'—the hope both of the Church and of the world. There

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is no cure for the countless ills of creation except in the answer to the prayer, 'Thy kingdom come,' at the time of the manifestation of the sons of God, (Rom. viii. 19–25.) And, in common with not a few at the present time, I am profoundly convinced that the time is at hand. The fashion of this present world is about to pass away. The fulness of the times is written upon everything. The signs of the approaching end—the end, not of the world, but of the age or dispensation—are multiplying on every hand, and are enforcing the attention of even the most careless and sceptical. It is none of my business to judge or condemn any one; but when I see so many around me, insensible to what is passing before their eyes, and persisting, in the face of all our scriptural representations, to ascribe the present complications of the world to a few political and social defects admitting of easy remedy, I cannot help applying to them the words which our Lord addressed to the men of His time, and who were living amid the most stupendous events without either perceiving or believing it—'How is it that ye do not discern this time?' (Luke xii. 56.)

"The plan I propose following on the present occasion is a very simple one. It is to set before you the principal signs of the time of the end as they may be deduced from Scripture, leaving yourselves pretty much to judge whether or no these signs apply to our own time. As an interpreter of God's Word, my proper province is to set forth these signs; but as to their applicability to our own time, the most of you are as competent to judge of that matter as I am; for I beg you to observe, that while I may be perfectly correct in my delineation of the signs of the end, I may be altogether mistaken in supposing that they are being fulfilled now. The word of prophecy standeth 'sure,' however crude and ill-digested our interpretations of it may be, (2 Pet. i. 19.)

"In pursuance, then, of the design now stated, and regarding it as a fitting theme for the first Sabbath of a new year, seeing that every year is now so momentous in the light which it sheds on prophecy, I proceed to place before you, in the fewest possible words, some of the more outstanding indications that the last times are upon us, and that soon the Lord Jesus will return to complete the work of which He only laid the foundation when He was last here among us."

New Facts and Old Records; a Plea for Genesis. By S. R. PATTISON, F.G.S. London: Jackson, Walford, & Hodder. 1867.

A pamphlet of no ordinary vigour, both of style and thought. We demur to what the author says against the universality of the deluge. We have considered and re-considered the whole subject times without number; but "fifteen cubits above the highest mountains," has always seemed to us to settle the question. We never could get over that. The reader will thank us for the two following extracts:—

"Man's place in the past creation will be best understood by remembering that geology discloses to us, in the earth beneath, about thirty-one distinct formations, successive to each other, each containing the relics of a distinct group of life-form. Some of these formations are again subdivided into numerous distinct divisions, all requiring time for their growth and consolidation. It is only in the thirty-first of the leading divisions, the uppermost, the thin-

nest, the most partially distributed of the whole, that we come upon the traces of man.

"The comparative insignificant dimensions of the stratum containing human remains is shown by any geological table expressing the thickness of the several strata. The figures given are not the result of mere guesses, but minimum depth computed from actual measurements of exposed portions. To this may be added about an equal depth or thickness for strata removed by denudation. The thicknesses of British strata containing traces of former life are as follows :—

	Feet.
"Post tertiary with human remains, ...	50
" without " "	50
Tertiary, ...	1,800
Chalk, ...	1,200
Oolites, ...	4,200
New Red Sandstone, ...	1,200
Permian, ...	1,000
Coal Measures, ...	17,000
Devonian, ...	8,000
Silurian, ...	12,500
Cambrian, ...	26,000

"It thus appears that human remains occur in a thin pellicle of deposit forming less than $\frac{1}{14,00}$th of the whole series of life deposits. The time occupied represented by the pre-human formations has been computed at six millions of years, but all such computations are necessarily vague. We have a scale whereby to measure the rocks, but none whereby to construct their time-table. Beyond it all, above it all, rises the impress of Him who is and was 'from everlasting, from the beginning, or ever the earth was.'

"Thus, after geology has led us upwards through inconceivably long ages of God's working, over mountain piles of strata, across intervals of long repose, through cycles of extinct life, we come at length up into the last display of its treasures, and encounter, as it were, the fresh air of the upper world in the presence of the human race. It is not until we perceive around us the valleys and hills, the rivers and lakes of our own geography, the plants and animals of our own fields and forests, that we meet man.

"So the Bible introduces Adam to us as the crowning work of the creation, the beginner of human history.

"It is said that geology contradicts Scripture on two important points, viz., the six days' creation, narrated in the first and second chapters of Genesis, and the flood, narrated in the sixth, seventh, and eighth chapters of the same book.

"Science contains no records referable distinctly to either of these two narrations as ordinarily interpreted. With regard to the first, geology shows us that, in a general way, perfect forms of the lower orders of life were first entombed, then of the higher, in a kind of grand progression by maximum developments, so to speak, of particular orders at particular epochs—*e.g.*, the graptolites during the first silurian epoch, the trilobites at another stage, the brachiopods at another, then the ferns, again saurians, then the ammonites, and long after the mammalia. Last of all man. Scripture, if taken in a general sense, as merely indicating in outline the order of things, also proclaims the same progression. Further than this the records cannot at present be collated. It is not shown, either by the original or present creation, so far as geological or rather palæontological researches have yet extended, that the earth brought forth grass, herbs, and fruit trees, before the appearance of the sun; and afterwards marine life and birds, and then cattle. It is true that we do not know what may be concealed in the old metamorphosed rocks, some of their chemi-

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cal constituents may be the altered matter of organic life-forms for aught we know. But, speaking of that which we do know, we find, first, a long series of marine life commencing with the perfect and beautiful eozoon and its allies, and continuing through myriads of molluscs and crustaceans, ere any land plant appeared. Existing fossils testify unambiguously to the mutual relation of animal and vegetable life from the first, and to the adaptation of creatures to similar life-conditions to the present. The principal variation between the manifestations of former and present life as a whole, consists in the uniformity over extensive areas of the life-forms of early periods.

"Theologians are not agreed concerning the right interpretation of the days of creation. This difference of opinion is a very ancient one; it began ere the science of geology was known. Some think it possible to consider the whole account as an allegory; others think it is a statement of God's work, or of God's antecedent plan, in general terms, revealed to Moses in six days. Others contend that by 'days' long periods are intended; and that the facts of geology have a general and sufficiently accurate correspondence with the history of the six periods. Other wise and good men have considered that the six days' creation refers only to the re-arrangement of created things in order to produce the present vital phenomena, and particularly the preparation for man. Each of these theories has able and devout advocates. Either may be true, but as yet neither has the force of demonstrated truth. We must wait for further light from fuller study, both of nature and Scripture, before we can confidently espouse or deny either of the theories. It is one of the topics on which much has been naturally left to the discoveries of observation and reason.

"In other departments of investigation, the authenticity and divine inspiration of the book of Genesis, as a whole, having been established, we are confident that, in some real and proper sense, the written account is true."

Notes on the Unfulfilled Prophecies of Isaiah.
London: J. Nisbet & Co. 1868.

The author of this volume is a very extreme "futurist." He is also very decided upon doubtful points. He loses no time, moreover, in affirming the Popish theory as to the Church being quite a New Testament body. Whether he holds the "righteousness which is by faith," we know not; but he tells us that such is not the way of Israel's salvation, for, according to the law of Moses, "they must be obedient before they receive forgiveness," (p. 7.) We have not enjoyed these Notes, nor sympathised much with the peculiar speculations which they embody.

Devout Thoughts by Deep Thinkers. Selected and arranged from the Portfolio of the Record. By SUSAN COALBANK. With Preface by the Rev. J. C. RYLE. London: J. Nisbet & Co. 1867.

Though these two volumes contain nothing that is strictly "prophetical," and have only here and there an allusion to our Lord's com-

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ing, yet they form such a body of sound divinity in all other respects, as makes them very valuable indeed. The fragments are from the soundest and best of our divines both ancient and modern. They contain the cream and marrow of "Puritan" theology. They exhibit the gospel of the grace of God in all its fulness and amplitude. They give forth no uncertain sound either as to the way of acceptance or the way of holiness. Truly the thinkers (at least many of them) are "deep," and the thoughts are "devout;" worthy of being treasured up and studied. The volumes, by reason of their excellent contents, and their handsome exterior, will do for the study, or the closet, or the drawing-room. They will form a first-rate "gift-book," not only for "*the* season," but for any season.

Lebanon Leaves; Metrical Soliloquies on Passages of Holy Scripture. London: E. Palmer. 1867.

This modest volume is full of devout feeling and scriptural truth. No fewer than two hundred and thirty-seven passages of the Word of God are brought before us here in these blank-verse meditations. We give that which comes most within our prophetical province, "The Millenial Sabbath:"—

"When Jesus, the great Mediator-King,
Full satisfied, shall see the travail of His soul;
When the large promise that o'er every land
The knowledge of the Lord shall, wide and free,
Flow boundless as the ocean; when all shall know,
And all shall love, and all shall willing serve,
The manifested Saviour; when, bound in chains,
The vengeful tempter shall seduce no more;
When the bright period of the world's repose
Shall flush upon its forehead; when the earth,
Tired with its children's sins, and worse than tired,
Shall wake that morning long desired, and hear,
Circling all lands, the cry: Behold, He comes,
The great Restorer, Healer, Conqueror;
He comes with all His risen saints to reign
On Sion, and in Salem gloriously!
Who shall conceive, what language shall describe
The splendour or the bliss earth then shall know?
All days will be as Sabbaths; all be praise!
Think of a blightless world; of Sabbath days
Unvexed by Sabbath scorners; think of praise
Ascending limitless from every tongue,
Reverberating wide through every land!
'Tis not a baseless prospect; earth, that day,
Swept clean from its pollutions, from its sins,
From all its false ambitions, from its pride,
Its enmities, vicissitudes, and wants,

Shall bloom again like Eden; then, once more,
Shall peace and innocence the sceptre sway;
The sword, the spear, shall be unmeaning words;
The lamb, the lion, and the little child,
Shall sport together with the cockatrice;
Harvests shall spring spontaneous, and earth's fruits,
Knowing no canker, shall no limit know!
Bright antepast of heaven! Dawn, quickly, dawn!
The Spirit and the bride say! Come! and they
Who hear, say: Come! and the great Comer, answering,
Says to all: Surely, I come quickly!"

Byeways in Palestine. By JAMES FINN, M.R.A.S. London: J. Nisbet & Co. 1868.

This is one of the few thoroughly good and trustworthy books on Palestine; by one who had lived nearly twenty years among the scenes which he describes so accurately, so pleasantly, and in such a scholar-like way. Mr Finn's official position called him to places unvisited by travellers, and gave him access to persons and places which others could not obtain. His familiarity with the language of the country and habits of the people, enabled him to gather information which our usual travellers cannot pick up. Besides, he was known in Jerusalem, and far round about, as the protector of the weak and injured of whatever sect and nation, especially of the Jews. He was honoured not only as the representative of England, but for his personal worth. His departure from Jerusalem was matter of wide regret and lamentation. Long will his name be remembered there with affection and honour. The *Athenæum*, which, in general, shows no leaning towards religious men or books, thus writes of the present volume and of Mr Finn:—" He is full of knowledge of his subject; indeed, his knowledge of the country is probably unrivalled in extent and in minuteness by that of any living man, either Arab or Saxon. For Mr Finn did not go to Palestine to see Jerusalem and make a book. He went from England as consul in the Holy City; he took out with him both hereditary and acquired knowledge of the country; and he remained in charge of English interests in Jerusalem for seventeen years. During this long period of time he traversed the country in all directions; not along beaten roads and recognised lines of travel only, but through valleys and across plains lying far beyond the four or five travelling routes. He learned to speak the native languages, and by friendly intercourse with the Arabs and Turks he came to understand their habits and traditions. He was the president, and, as our readers know, the most active member of the Jerusalem Society,—a body of investigators who set the example which has been taken up by the

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Palestine Exploration Fund. Through these means Mr Finn has come to be recognised as a safe authority on every point of manners, customs, and topography connected with the Holy Land."

The Symbolical Numbers of Scripture. By the Rev. MALCOLM WHITE, M.A. Edinburgh: T & T. Clark. 1868.

This work contains some curious and interesting discussions on the numbers of Scripture. The light thus cast on Scripture may not perhaps be very great, yet the study cannot fail to be profitable. The author is not a millenarian; but he states his reasons for his own belief fairly and calmly.

Apologetic Lectures on the Saving Truths of Christianity. By CHR. ERNEST LUTHARDT. Edinburgh: T. & T. Clark. 1868.

A very able book; worthy to be studied. Its style of thought, and even of words, reminds us of Vinet, whom the author often cites. It is a book full of the author's own thoughts; and full also of the thoughts of other gifted minds. It is much less vague, less mystical, less *German* than many similar works of the German schools. Altogether it is a really valuable volume. The following are the author's thoughts on Inspiration:—

"Do we understand inspiration aright? It does not mean that no room is left for the agency of the human mind. To maintain this is to contradict evidence. They who say so are setting themselves in opposition to evidence. The biblical writers made researches, collected, and sifted, as other writers do. The prophets, as Luther says, studied the more ancient Scriptures. And when the Apostle Paul writes one of his epistles, his mental powers are all as much at a stretch as when he delivers one of his great speeches, such as that before the Areopagus at Athens, (Acts xvii.) The doctrine of the Divine inspiration of Scripture is not to be understood as excluding human mental activity. The authors of the books of the Bible are authors, and not mere scribes. What they wrote was not dictated to their pens, but it passed through their own minds. Yet it was no mere production of their own minds, but they being moved and filled by the Spirit and God; and it was out of this Spirit that they spoke and wrote. The Spirit of God controlled their mental activity by revealing truth, illuminating their minds, and directing their words, so that they said the right thing in the right words; and, so said, it was adapted to the use, not only of their own times, but of the Church at all times. The fact that the Holy Spirit acted upon their minds did not spare their labour, but required it. God did not treat them as mere machines, for it was only by the most concentrated energy of their own minds that they became organs of the Spirit who speaks to us through their mind. And that which He thus says to us is not arbitrary instructions and information, but the revelation of salvation and the Divine counsels for

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our happiness. Scripture is not a collection of human sciences, but the Divine charter. It will not spare us the labour of investigation in matters of secular science, but it will answer our inquiries concerning the way of salvation; it will afford us no solutions to the problems of physical science, but it will furnish us with the solutions which we need concerning God's purposes of mercy; it will not teach us, as Cardinal Baronius says, how heaven moves, but it will teach us how to get there. It was for this purpose that it was inspired by God."

Here are his thoughts on a groaning creation and a sorrowful world:—

"It is said that there is peace in nature. But this is not true. An ancient and profound philosopher called strife the father of all things; and the observation of natural life teaches us that the same conflict, the same cruelty, prevail here as in human life. The destructive forces are incessantly at work; and he whose mind is absorbed in such contemplations, might well doubt the wisdom and goodness of God. The Apostle Paul depicts, in affecting language, how even the irrational creation groaneth and travaileth for a future redemption, (Rom. viii. 19.)

"If it be objected that we are but transferring to nature the feelings of our own souls, this is, nevertheless, an admission that such feelings are in us, and that, therefore, evil is a universal fact in human nature. As long as men have lived upon earth, ever since they began to think, the question concerning the origin of evil has exercised their minds. Whence comes evil? Whence comes pain? It may be said that all religions, especially the most ancient and profound, are attempts at a satisfactory solution of this problem. The most ancient philosophy is the Indian philosophy of the Vedas. Their theme is the fact of evil. The most widely-spread religion is that of Buddha. Its origin is the sorrow of earthly existence. The latest philosophy of our age is that of Schopenhauer, the solitary philosopher of Frankfort. His mind is constantly exercised with the question of evil. Leibnitz has laid down the doctrine of the best world. Schopenhauer calls this a bitter contempt for the numberless sufferings of human nature. The theme of his philosophy is the sorrow of life. But whatever we may think of the various schemes of philosophy, and the various religions, the fact is at least certain, and this is sufficient for our purpose, that our life is the path to death.

"Witnesses to the *dominion of death* surround us on all sides. A constant dying, which strikes the senses of all, is ever taking place throughout *the realm of nature.* The natural religions of the ancient world, when the glories of spring disappeared, held funeral lamentations over the deceased fovourite of the gods and of men. What was it but dying nature that they mourned? Our feelings on this subject are not so vivid as theirs were, in those days of old; yet we are not able wholly to banish the feeling of melancholy from our minds; and the poets of our own times are ever singing dirges on the perishableness of earthly things: '*Vergänglichkeit wie rauschen deine Wellen!*'

"But it is not the realm of nature alone which is subject to this law of death. We see it rule also over that of *history.* What now remains of the magnificent works of man in past ages? A few ruins, a little dust, the sport of the winds. It is amidst the rubbish-heaps of the desert that the researches of scholars into the history of the great empires of antiquity have to be carried on. We are everywhere treading upon the dust of the past.

"And ourselves, however prosperous and happy our life may have been, however long it may have lasted—an instant, and it is extinct. And what remains even of the most fortunate? A handful of dust, moistened with a few tears. Such is our end. We, too, are passing away."

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Extracts.

Religion in Germany.

Rev. T. V. Moore, D.D., in a letter from the Wartburg to the *Central Presbyterian*, writes:—"It is exceedingly difficult to say what the exact religious condition of the German mind now is, for it has so few fixed elements. Rationalism—the perverse ingenuity that was applied to Scripture to make it teach heresy and infidelity—has died out greatly, but it is because these men really do not care what Scripture teaches enough to apply this ingenuity to it. Pantheism, which is nothing in many minds but a cold and dreamy mist of materlialistic atheism, is the belief of a sadly large number of educated Germans. It is true that there are a great many earnest, evangelical Christians; but they are in a minority, especially in the universities, which control the active mind of Germany. And I find among the evangelicals *a great deal of Millenarianism; and the second coming of Christ is the great feature of the gospel that swallows up all others with them.*"

Correspondence.

THE RESURRECTION, AND FUTURE STATE OF BELIEVERS.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—I remember some years ago, whilst on a voyage for the benefit of my health, stopping at a seaport town in India where, at a military friend's, I met a small party who were engaged in reading and talking over the 15th chapter of 1st Corinthians. Recently the subject of that chapter was under the consideration of a few friends gathered together in this city, when I mentioned the above circumstance, and the views suggested by passages of Scripture then quoted and subsequently studied, and I noted down the following points:—

1. When our Lord rebuked the Sadducees, who said, "There is no resurrection, neither angel nor spirit," (Acts xxiii. 8,) and who adduced the case of a woman who had had successively seven husbands, as showing the incongruity, and therefore improbability of their all living again after death and claiming a renewal of relationship; He answered, "When they shall rise from the dead they neither marry nor are given in marriage, but are as the angels which are in heaven;" and He added, "As touching the *dead* that *they* rise, (not their bodies, so also in 1 Cor. xv.,) have ye not read how God

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spake unto Moses, saying, I am the God of Abraham, of Isaac, and of Jacob —He is not the God of the *dead*, but the God of the *living*," (Mark xii. 25;) or, as in another place, "They which are fallen asleep in Christ are not *perished*," for "we live or die unto the Lord; whether we live therefore or die we are the Lord's; for to this end Christ both died and rose and revived that He might be Lord both of the *dead* and *living*," (Rom. xiv. 8.) The question aforesaid, and the answer, seem both to refer only to the *personal existence* of the individuals after natural death; the Sadducees imagined an annihilation or ceasing to be of the person, while Christ declared his continued life and immortality. In that after-life our Lord says man's condition is like that of the angels, without the temporal relationships of the earth; the physical and other temporal relationships cease with natural death; but spiritual relationships, as between those born of the Spirit united with their Head, and as co-members of Christ's spiritual body, continue to exist, even as the *spirit* of the man continues to exist. For to be like the angels is to be free spirits, as we read, "who maketh His angels spirits," active, "ministering spirits" in good, (Heb. i. 7, 14.) And our Lord has told us that "a spirit hath not flesh and bones," (Luke xxiv. 39,) *i.e.*, is not made up of any earthly material, is not composed of a physical nature. Again, we are expressly informed that "flesh and blood (physical nature) cannot inherit the kingdom of God, neither doth corruption inherit incorruption," (1 Cor. xv. 50.) We are further assured, and must ever bear in mind, that "the things which are *seen* are *temporal*, but the things which are *not seen* are *eternal*," (2 Cor. iv. 18;) therefore the *seen*-part of our nature, the physical, is not to last for ever, is only for a temporary purpose, as is all physical nature; while our *un*seen spiritual nature is to be eternal; for in spiritual things "it is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you they are spirit, and they are life," *i.e.*, spiritual living things, which both quicken, and which are lived upon, (John vi. 63; 1 Pet. i. 23; Matt. iv. 4.) And so, "though our *out*ward man *perish*, yet the *in*ward man is *renewed* day by day," (2 Cor. iv. 16,) by a "life of faith in the Son of God." "For we know that if our earthly house of this tabernacle (our physical organism) were dissolved, we have a building of God, (a spiritual organism, so to say,) a house not made with hands, eternal in the heavens; for in this (physical) we groan earnestly, desiring to be *clothed upon* with our house, which is from heaven, that *mortality* might be swallowed up of (spiritual, eternal) life," (2 Cor. v. 1.) Hence Paul adds so emphatically, "We are always confident, knowing that whilst we are at home in the *body* we are *absent* from the Lord; we are confident, I say, and willing rather *to be absent from the body*, (*i.e.*, to quit the body,) *and to be present with the Lord*" in His unseen spiritual kingdom, (2 Cor. v. 6.)

It does not diminish the blessedness of the believer to be without this physical structure, which is a fitting instrument for usefulness in a physical world, but not an essential part of his nature, or of use to him in "the heavenlies" or the spiritual world. Our Lord shows this blessedness to exist in the case of Lazarus, who immediately after death was "comforted" with Abraham in heaven, and in the case of the believing malefactor, to whom He said, whilst on the cross, "To-day shalt thou be with me in paradise." The words, "*asleep* in Christ," and "with me in *paradise*," evidently mean a limited state of bliss in comparison with the *day* of the full fruition of things, when "all the building (body of Christ) fitly framed together groweth unto an holy temple in the Lord," (Eph. ii. 21, and iv. 16.) "God having provided some better thing for us that they (who have gone before) without us should not be made *perfect*," (Heb. xi. 40.) So those who "sleep in Jesus" are "comforted" and happy, for "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours," (Rev. xiv. 13.) And in the heavenly Canaan,

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the heavenly Jerusalem, all light and glory are spiritual, "for the Lord God Almighty and the Lamb are the temple of it, ... and the glory of God did lighten it, and the Lamb is the light thereof," (Rev. xxi. 22)

2. But do "the children of the resurrection" (Luke xx. 36,) appear again in this earth? and "with what body do they come?" (1 Cor. xv. 35.) I think the following and other scriptures point to the "coming of the Lord" in a *physical visible* manner. As the disciples beheld Jesus "taken up, and a cloud received Him out of their sight," the angels said to them, "ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," (Acts i. 11.) And again, "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him. Even so, Amen," (Rev. i. 7.) And if Jesus thus come visibly "with His mighty angels," (who will thus assume physical forms as they have ofttimes assumed before,) "to be glorified in His saints, and to be admired in all them that believe in that day,' (2 Thess. i. 10,) in the midst of the scenes of His former humiliation and suffering here on earth, then it must needs be that all His saints, "both the quick and the dead," who shall "all be changed," (1 Cor xv. 51,) will likewise appear in physical forms, even such as the angels will put on; and so we are told that they "who sleep in Jesus will God *bring* with Him." The whole passage is as follows:—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus *will God bring with Him;* for we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven, &c., and the dead in Christ *shall rise first;* then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord," (1 Thess. iv. 14, &c.)

3. Then, since it appears that all *visible* things are temporary, and *in*visible things are eternal, why should the saints again take part in a physical changeable scene? Besides that, the Lord will "*come*" to be glorified in His saints, (2 Thess. i.;) and to prove the subjection of all things, visible as well as invisible, to Himself, (Phil. iii. 21; Heb. ii. 8;) and to judge the quick and the dead, (2 Tim. iv. 1; 1 Peter iv. 5; 1 Cor. vi. 2, 3,) in the place of His and His people's former suffering and humiliation,—it may be that the promise is to be fulfilled literally that "the meek shall inherit the earth" (Matt. v. 5; Rom. iv. 13) at the "times of restitution of all things," (Acts iii. 21,) which may mean the restoration or rectification of all things indicated in that other wonderful passage in Rom. viii., "For the earnest expectation of the creature (or creation) waiteth for the *manifestation* of the sons of God"—"because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God"—"who wait for the adoption, to wit, the redemption of our body," which may refer to the "body of Christ," the Church as above quoted, or to the changed or recreated body of each saint "fashioned like unto His glorious body," (Phil. iii. 21; Matt. xvii. 2; 1 John iii. 2;) and in that case not subject to corruption and death, but translateable as were Enoch and Elijah, or even as the angels have "put on," and "put off" this physical nature as they have had to pursue their "ministering" in the earth or in the heavenlies. And it is likely that this inheritance in a renewed and restored earth, and in a renewed and purified physical body is referred to in 2 Peter iii.—viz., "But the heavens and the earth which are now are reserved unto fire against the day of judgment and perdition of ungodly men—in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein, shall be burned up—nevertheless we, according to His promise, look for *new heavens, and a new earth, wherein dwelleth righteousness.*" And all this seems to accord with the view

of the millennial reign of our Lord Jesus Christ, which is derived from the 20th of Revelation, when "Satan shall be bound for 1000 years"—"and the saints shall live and reign with Christ 1000 years; but the rest of the dead (the unbelievers) shall live not again until the 1000 years are finished; this is the first resurrection; blessed and holy is he that hath part in the first resurrection, on such the *second death* (spiritual death, "everlasting destruction from the presence of the Lord,") hath no power, but they shall be priests of God and of Christ, and shall reign with Him 1000 years." Then follows the "second resurrection," when all "the dead, small and great, stand before God," to be judged; "and death and hell were cast into the lake of fire; this is the second death; and whosoever was not found written in the book of life was cast into the lake of fire." And then ensues the final spiritual eternal state of things, "a new heaven and a new earth, for the first heaven and the first earth were passed away, (even the restored one of 2d Peter iii.;) and there was no more sea;" and no more *time*, for the angel swore "there should be time no longer." "And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, and God himself shall be with His people, . . . and there shall be no more death, neither sorrow, for the former things are passed away; and there shall in nowise enter into it any thing that defileth . . . and there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads, . . . and they shall reign for ever and ever," (Rev. xxi. and xxii.)

Conclusion. "There is a *natural* body, and there is a *spiritual* body," (1 Cor. xv. 44,) and man's continued existence after the "first death" may be either in a "natural body," physical, visible, and temporal; or in a "spiritual body," immaterial, unseen, and eternal, (2 Cor. iv. 16, 18.) The former is a tent or tabernacle for this temporal sphere, subordinate to the "spiritual," taken down or "put off" when not needed, and "put on" again, even as shown us by some saints who have "appeared," and by angels, whom the redeemed are to be "like,"—and proved to us by our Lord himself. The "spiritual body" may be understood by such passages as "we have a building of God, eternal in the heavens, ... and we desire to be clothed upon with our house *from heaven*," (not rising from the earth, but falling upon or clothing the "disembodied" spirit,) 2 Cor. v.; and "white robes were given them—clothed with white robes—for the fine linen is the righteousness of saints—and put on Christ—be found in Him, not having mine own righteousness but His—who is our righteousness," (Rev. vi., vii., and xix.; Phil. iii.; Gal. iii.; 1 Cor. i.:) "we shall bear the *image* of the heavenly," *i.e.*, of the Lord from heaven, (1 Cor. xv.,) and "shall be satisfied when we awake with His likeness, (Ps. xvii.,) being made "partakers of the divine nature" (2 Pet. i.) by union with Him, bearing His character,—"holy even as He is holy, perfect even as He is perfect,"—having even now "the earnest of the Spirit," whereby the "inner man is renewed day by day," and "changed into the same image, from glory to glory, even as by the Spirit of the Lord, (2 Cor. iii.,) "till we all come (the body of Christ) unto a perfect man, unto the measure of the stature of the fulness of Christ—grow up into Him in all things," (Eph. iv.,) when at last He will "present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but holy and without blemish," (Eph. v.; Jude ver. 24.) E. E.

August 14, 1867.

SENSATIONAL PROPHECY.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—Let me call the attention of your readers to the following advertisement:—

"Louis Napoleon, the Prophetic Seventh Head, by Rev. W. M. Whittemore, Rector of St James's. See *Signs of our Times* Magazine, No. 9. 2d.—Christ is Coming, by General Alexander, and other articles, is in No. 10, for February. 2d.—8th Thousand, 448pp., illustrated, Two Shillings, Forty Coming Wonders in the next Few Years, by Rev. M. Baxter."

I make no remarks on the above. It is fitted to make the world sneer, and Christian men shrink back from all prophetic studies. These prophetic sensationalists are doing Satan's work in these last days very effectually.—Yours, c.,

A PATIENT WAITER FOR CHRIST.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—Please correct the following errata in Art. II., "God's Dispensational Dealings with Man," of January last:—

Page 24, 1st line from top, *for* "his," *read* "by."

Page 24, 3d line from top, *for* "beginners," *read* "the beginning."

Page 24, 12th line from foot, *for* "these," *read* "those."

Page 25, 22d line from foot, *for* "these," *read* "those."

Page 27, from 21st line from foot, *for* "This form of the compound word it is that our version renders 'steward' in the parable of Luke xvi., under the same appellation too, (though rendered 'chamberlain' by our translators.) Erastus is spoken of," &c. &c., *read* "This form of the compound word it is that our version renders 'steward' in the parable of Luke xvi.: under the same appellation too, (though rendered "chamberlain" by our translators,) Erastus," &c. &c.

Page 27, 11th line from foot, *for* "actions," *read* "acting."

Page 28, 20th line from top, *for* "such," *read* "each."

Page 29, 3d line of first foot-note, *for* "known," *read* "however."

Page 30, 4th line from foot, *for* "analysis," *read* "analogies."

Page 32, 3d line from top, *for* "sleep in Jesus are," *read* "slept in Jesus as."

Page 32, 4th line from foot, *for* "now Jesus alone," *read* "New Jerusalem."

THE AUTHOR.

Poetry.

Ps. xlvi.

GOD is for us a refuge and a strength;
  A very present help in troublous days.
And therefore will we never be afraid,
  Even when the earth is shaken to its base.

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Yea, when the mighty mountains shall be swept
  Into the depths of the devouring sea;
When vex'd and troubled are its swelling streams,
  And mountains with its heavings shiver'd be.

River, whose streams God's city shall make glad!
  O holy dwelling of the Highest One!
God in the midst of her! she cannot move!
  Yea, God her help, when the great morn shall dawn!

The heathen raged; and moved the kingdoms were;
  His voice He utter'd; earth did melt away.
The Lord, the Lord of hosts is with us still;
  And Jacob's God our refuge and our stay.

Come, see Jehovah's works! What ruin He
  Brings on the earth! All wars throughout He stays;
He breaks the bow, the spear in sunder cuts,
  The chariot gives to the consuming blaze.

Be still! know I am God! Among
  The heathen will I sit in majesty;
Throughout the limits of the utmost earth
  Will I, Jehovah, be exalted high.

Jehovah, He himself is on our side;
  The Lord of hosts abideth with us aye;
The mighty God of Jacob, He it is
  Who is alone our refuge and our stay.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1868.

Art. I.—THE HARMONY OF THE GOSPELS.

Once more we return to our examination of the Gospels. We have by no means exhausted the inquiries which might be instituted into their individual characteristics and relative connexions. They present a field of investigation by far too large and fertile to be ever exhausted. But there is one topic to which, before leaving them, it may be desirable to direct attention. Hitherto we have been mainly occupied with their diversity. We have seen that each of the evangelists relates the history of our Lord from a different stand-point, exhibits it in a different aspect; and that this ought to be kept in view and properly considered in our examination of the various Gospels. On the present occasion, *the harmony of the Gospels* is the subject which we wish to bring under consideration. Sceptics have often sought to construct an argument out of their diversity against their authenticity; and not a few of them have even gone so far as to allege that their different representations are incompatible with historical reality. On this account it is the more necessary to attend to their essential unity. Scepticism loses all foothold here. The ground is completely cut away from under it.

THE HARMONY OF THE GOSPELS.

Very numerous attempts have been made from the earliest ages to construct a Harmony of the Gospels, by combining their several narratives into one complete continuous whole—one Gospel instead of four. From the nature of the case, it was quite natural that it should be so. We cannot help identifying

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the leading events of the life and ministry of our Lord, as related by the evangelists, or rather they identify themselves; and it would have been strange had this process of identification been limited to what is merely obvious, had it not been carried out and even sought to be completed. Nor can it be said that the enormous amount of labour expended in the effort has been lost. By bringing the Gospels together—placing their parallel accounts in juxtaposition, and comparing them with one another—many passages in all of them, which had been otherwise perhaps inexplicable, or at least obscure, have been most happily elucidated; and difficulties and discrepancies, which might have been stumbling to the faith of not a few, have been entirely removed or satisfactorily explained. In this respect the end of a Gospel harmony has been completely gained, and the result is every way worthy of all the eighteen hundred years' study which has been given to it. At the same time, it must be owned that, in so far as Gospel harmonisers have sought to reduce the four Gospels, with all their characteristic varieties, into one, in which all these varieties are absorbed, if not obliterated, they have never been as yet successful; and it is not possible that they ever can be so. For, first, each of the evangelists has his own order of narration, and that order so widely different that it is quite impossible to determine with anything like exactitude the chronological sequence of the events which they respectively relate. Then, again, each of them has his own style of narration, and that also so evidently different, that an amalgam of the four must necessarily be destructive of the distinct individuality, and, to this extent, of the particular value of their separate productions. And then, once more, their difference of representation is so palpably distinct that, however they may be brought into juxtaposition, and compared and studied together, to fuse or blend them into a new artificial compound Gospel, ought never to be attempted or even thought of. It would just be an attempt to form a fifth Gospel of our own, by way of improving on the product of Divine inspiration. Accordingly, we have no idea of harmonising the Gospels in the sense in which it is usual to speak of harmonising them. If we show that they are bound together by a true historical harmony, *that* is all that can ever be required, or that should ever be required, on the theory of four independent Gospels. A literal, circumstantial, formal harmony is in fact impossible; it could only have been possible in one way—that of each of the Gospels being but a copy or repetition of a common original; in which case, however, they would have manifestly lost their fourfold value; they would have possessed the value of no more

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than a single testimony. Besides, if the Spirit of God had thought it necessary or desirable that we should be put in possession of such a Gospel, surely He would have Himself provided it. Our present task is therefore limited to the exhibition of their essential harmony, of their historical harmony. We shall endeavour to accomplish this by setting forth their harmony in what they do not relate in common, and also in what they relate in common.

I. Let us advert to *their harmony in what they do not relate in common.* The greatest apparent divergence from a common testimony occurs in the Gospel according to John. It has been common among sceptics to represent its narrative as entirely different from the others—at least so different as to be quite incapable of reconciliation with them. According to them, the Christ of John is quite an ideal personage, the mental conception of a dreamer, which had no counterpart in actual history, or, at all events, the counterpart of which they allege is not to be found in the Christ of the other evangelists. They admit that these evangelists may be harmonised, and that it is easy enough or possible enough to identify the Christ of all of them; but they maintain that this is quite impossible with the Christ of John. We shall therefore confine ourselves at the present stage to the reconciliation of the narrative of John with that of Matthew, Mark, and Luke.

1. Then here we have to notice, in the first place, *how they agree in respect of the locality in which they represent the ministry of Christ to have been exercised.* It is here, perhaps, that cursory readers will most readily discover discrepancy, or at least fail to perceive agreement. According to John, the ministry of Christ appears to have been mainly exercised in Judea. According to the others, it appears to have been mainly exercised in Galilee. Apart from the events of the Passion Week, which are related by all the evangelists, it is almost entirely a Judean ministry which is related in the one Gospel, and a Galilean ministry which is related in the others. But very little is required to show that the difference in this respect may be easily enough adjusted. Were the two ministries represented as contemporaneous, *that* would necessarily involve an irreconcilable contradiction; but that our Lord should have exercised His ministry both in Judea and in Galilee, and that one of the evangelists should have related His ministry in the one country, and the other evangelists in the other country, carries no contradiction in it. Besides, if it turns out that both the one and the other distinctly advert to the ministry which they do not relate, and allow sufficient time for it,—then,

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so far from disagreement, there is harmony between them, and harmony which is the more striking and satisfactory, that coming, as it does, out of apparent difference, it is obviously undesigned. This is precisely how matters stand in the four evangelists. The following passages from Matthew, Mark, and Luke may suffice to show that, while they confine themselves to the narrative of the Galilean ministry, they did not mean to ignore the Judean ministry; they were perfectly aware of it, and of the extensive influence which it exercised. "And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan," (Matt. iv. 25. See also Mark iii. 8; Luke viii. 17.) "Verily I say unto you, I have not found so great faith, no, not in Israel," (Matt. viii. 10; Luke vii. 9.) "And He arose from thence, and cometh into the coasts of Judea by the farther side of Jordan; and the people resort unto Him again; and as He was wont He taught them again," (Mark x. 1; Matt. xix. 1.) "And He went through the cities and villages, teaching and journeying towards Jerusalem," (Luke xiii. 22.) "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," (Matt. xxiii. 37; Luke xiii. 34.) "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes," (Luke xix. 41, 42.) The following passages from John may also suffice to show that, while he mainly confines himself to the narrative of the Judean ministry, he was quite cognisant of the Galilean ministry, and did not mean in any way to ignore it. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him. After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples; and they continued there not many days," (chap. ii. 11, 12.) "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus Himself baptized not, but His disciples,) He left Judea, and departed again into Galilee," (chap. iv. 1–3.) "After these things Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him," (chap. vii. 1.) "But some said, Shall Christ come out of Galilee?" "Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet," (chap. vii. 41, 52.) "Therefore they sought again to take Him: but He

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escaped out of their hand, and went away again beyond Jordan, into the place where John at first baptized: and there He abode. And many resorted unto Him, and said, John did no miracle: but all things that John spake of this Man were true. And many believed on Him there," (chap. x. 39–42.) "Then from that day forth they took counsel together for to put Him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples," (chap. xi. 53, 54.) It may be added that, under the guidance of these and other passages, the two ministries, as related by the different evangelists, can be, though not completely, yet satisfactorily dovetailed into one another, so that in this respect the apparent discrepancy between them, which may at first be somewhat stumbling, passes away almost entirely—becomes positive harmony.

2. Then here we have to notice, in the second place, *how they agree in respect of the topics which they report to have formed the burden of the ministry of Christ.* Here again a most manifest difference between the Gospel according to John and the other Gospels presents itself. Both in form and in contents the Gospel according to John is cast in a mould of its own, a mould so evidently peculiar that sceptics, as we have already said, will not allow that it can ever be received as in unison with the other Gospels, or as portraying the same life, the same person, with them. But here also the difference may be easily enough adjusted. It will be admitted that the ministry of Christ would naturally divide itself into two parts—that which was fulfilled in public, and that which was carried on more privately; the former comprising His *popular* discourses, so to speak, His more open utterances respecting the nature and the object of His mission, His parables and prophecies, and other addresses to the people; and the latter setting forth the profound spiritual mysteries relating to His Divine person and mission, which, from their peculiar character, He would not so readily in His *then* circumstances bring out in public, but reserve for more confidential intercourse with His disciples, except when He was, as it were, constrained by the active opposition of His adversaries among the Jews, to assert them openly. Now this again is precisely how the matter stands in the four evangelists. In the earlier Gospels we have what would certainly form the staple of elementary Christian instruction to the first converts to the faith, the record of the more public ministry of Christ; and then again, in the last Gospel, what would most certainly be demanded with the growth of Christian

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life and knowledge in the Church, the record of his more private ministry, along with that which was carried on at a distance from His own country, such as in Samaria and Judea, and in which it might be legitimately enough expected He would be more open in His communications respecting Himself and His mission. The difference between the evangelists, when thus regarded, will be seen to be quite natural, and instead of shaking, ought to confirm our faith in the authenticity of all the Gospels. Bengel makes a pertinent remark on this subject which may here be quoted. "If a drawing is made of a city, first from the east side, then from the west, though in both cases the tallest and most striking towers and edifices are presented, yet in all other respects the two sketches not only can, but must differ widely. And yet both are faithful copies of the original." Obviously the only thing that is required in such a case is, that with the necessary variety of representation, there should be such resemblances and affinities as make it evident enough that there is really identity in the object of their representation. This requirement is fully answered in the Gospels. To advert to the parables of Christ,—of which it has often been observed, we have not even a single specimen in the Gospel according to John,—we have frequent metaphors in this Gospel, which so far correspond to the parables as to show that the similitudes of them were common, as might be expected and demanded in historical reality, to both the public and more private ministries; only used in the latter, as of course, with a profounder emphasis and significance. For example, the similitude in the parable of the sower occurs in these words as given in John: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours," (chap. iv. 35–38.) Again, the similitude in the parable of the shepherd and his sheep occurs in these words as also given in John: "I am the good Shepherd: the good Shepherd giveth His life for the sheep," (chap. x. 11.) And once more, the similitude in the parable of the vineyard occurs in these other words, as also given again in John: "I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit He

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purgeth it, that it may bring forth." "As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned," (chap. xv. 1–6.) On the other hand, there are not a few passages in the earlier Gospels which are every way as explicit and profound in their reference to the Divine aspects of the person and mission of Christ as any to be found in John; some of them so Joannean in their form and character, that such as are not very familiar with the Bible might readily enough expect to find them in his Gospel rather than in any of the others. "Wist ye not that I must be about My Father's business?" (Luke ii. 49.) "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight. All things are delivered unto Me of My Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labour and are heavy laden, and I will give you rest," (Matt. xi. 25–28.) "Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven," (chap. xvi. 16, 17.) "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them," (chap. xviii. 19, 20.) "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom," (chap. xxvi. 29.) "And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high," (Luke xxiv. 49.) "And, lo, I am with you alway, even unto the end of the world," (Matt. xxviii. 20.)

So much for the harmony on this head. We might, indeed, have carried it out much further; as, for example, to the facts in the history of Christ, as well as to the discourses in His ministry. We have no account in John of the miraculous con-conception, or of the nativity in Bethlehem, or of the early residence in the obscurity of Nazareth; and yet these various facts

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are fully corroborated in numerous incidental references of expressive significance. "And the Word was made flesh," (John i. 14.)—There is evidently an underlying allusion to the miraculous production of His humanity here. "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph," (John i. 45.) "The son of Joseph."—This was what He was popularly believed to be; but the Evangelist himself never calls Him so. He uniformly distinguishes Him as the Son of God. "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there," (John ii. 1.) "The mother of Jesus."—There is no hesitation on the part of the Evangelist to speak of her as such; on several occasions he so names her. "And when they wanted wine, the mother of Jesus saith unto Him, They have no wine." "His mother saith unto the servants, Whatsoever He saith unto you, do it," (John ii. 3, 5.) "Now there stood by the cross His mother and His mother's sister." "When Jesus therefore saw His mother and the disciple standing by, whom He loved, He saith unto His mother, Behold thy son," (John xix. 25, 26.) The following questions, as recorded by the Evangelist, also indicate his knowledge both of the nativity in Bethlehem and of the residence in Nazareth, and plainly confirm the other evangelists in their accounts of these events. "Can there any good thing come out of Nazareth?" (John i. 46.) "Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" (John vii. 41, 42.) Again, we have no account in John of the baptism of Christ, but we have a distinct corroboration of it in his account of the testimony of the Baptist. "I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God," (John i. 32–34.) In the same way, although we have no list of the apostles in John, as in all the other Gospels, we have Andrew and Peter, James and John, Philip and Nathanael introduced to our Lord in the very order in which their names are coupled together in the evangelical lists, and the number of them is mentioned once and again as twelve: "Have not I chosen you twelve?" (John vi. 70.) "And Thomas, one of the twelve, called Didymus, was not with them when Jesus came," (John xx. 24.) We have also no account in John of the casting out of devils, but we have a most explicit reference, in his

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own peculiar style and way, to the grand conquest of Satan, which was so strikingly illustrated and embodied in demoniacal dispossessions. "Now is the judgment of this world; now shall the prince of this world be cast out," (John xii. 31.) "The prince of this world cometh, and hath nothing in me," (John xiv. 30.) "Because the prince of this world is judged," (John xv. 11.) There is also no mention made in John of the agony in the garden, but the words of Jesus, when He rebuked Peter for drawing sword in His defence, allude very plainly to the prayer which He had so earnestly offered up under the agony: "Put up thy sword into the sheath; the cup which My Father hath given Me, shall I not drink it?" (John xviii. 11.) Then, besides all these and other references in John, which distinctly evince his knowledge of many facts related by the other evangelists, but omitted by himself, there are facts related by him which go to explain various references of the evangelists left unexplained by them from their omission of the facts in question. Thus they record the testimony of the false witnesses against Jesus at His trial: "This fellow said, I am able to destroy the temple of God, and to build it in three days," (Matt. xxvi. 61; Mark xiv. 58.) John alone records what Jesus really said upon the subject, and so explains, quite incidentally, how such an accusation could be brought against Him: "Then answered the Jews, and said unto Him, What sign showest Thou unto us, seeing Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body," (John ii. 18–21.) Thus also all the evangelists relate the triumphal entry of our Lord into Jerusalem, but John alone relates the occasion of it, which, probably for the prudential reason stated in our examination of his Gospel, they intentionally omitted. "The people therefore that was with Him when He called Lazarus out of his grave bare record. For this cause the people also met Him, for that they heard that He had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold the world is gone after Him," (John xii. 17-19.) But we cannot carry out this comparison and reconciliation of the evangelists any further under this head. It is enough to say that, when a person's life is written by different parties, one of whom exhibits him mainly in his public, and the other in his private character, while of course there is such a basis of resemblance in the two biographies as serves to identify the subject of them, it is impossible to consider them harmonious

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unless the different stand-points of their authors are taken into account, and proper allowance is made for the specific characteristics of their distinctive views. Just so is it with the Gospels. Many supposed and alleged discrepancies vanish whenever we contemplate them from the proper point of view. Where discrepancies were said to exist, we observe the nicest harmonies, the most admirable, undesigned coincidencies. We also at once perceive how one evangelist records one class of facts, and another evangelist another class of facts, according as the facts fall in with their respective objects; and how, in recording even the same facts, the one and the other should notice different circumstances connected with these facts, without infringing upon the perfection of any one of the Gospels, as viewed from its own particular stand-point; and how, in short, without regarding the Gospels as merely supplementary or corroborative of one another, we may make them serve this purpose by the exhibition of their unintended and unfettered harmonies, while at the same time we come to apprehend and to appreciate the purpose of the Spirit of God in an omission here, and an addition there, in now presenting one fact in a certain relation, and again presenting it in another relation, and in so giving us a different view in one Gospel from that which is given us in another Gospel.

II. Let us advert to *the harmony of the evangelists in what they do relate in common.* Under this head there opens up a most extensive field of observation and investigation, on which, however, we can hardly enter. We must limit ourselves on various accounts. Two observations will serve us here.

1. First, We may shortly notice *their harmony in the views of Christ which they present in common.* That a particular view of Christ predominates in the separate representation of each of the four Gospels we have sufficiently proved already. In Matthew we see Him in His covenant royalty as the Son of David; in Mark in His laborious ministry as the Servant of God; in Luke in His common humanity as the Son of man; and in John in His true Divinity as the Son of God. To advert to the cherubic symbols by which, from the earliest ages, they have been commonly distinguished: Matthew portrays the lion, Mark the ox, Luke the man, and John the eagle. This arrangement, it is true, is not uniformly adopted. The commentators of the Church of Rome, along with many others, follow the order of the cherubic forms, as in the vision of Ezekiel. They see the man in Matthew, the lion in Mark, the ox in Luke, and the eagle, of course, in John. Nor is it surprising that there should be this diversity of arrangement. It

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is just as with the cherubim themselves. According to the prophet each of them had the four faces, although it was at the same time apparently distinguished by one which was more prominent than the rest. So in the Gospels. The view of each is not to be found in itself only; we find traces of it in all the others. With that which in each is distinctively its own, the whole four have resemblances and affinities which are common to them all. And hence, as it is also said of the cherubim, "Two wings of every one were joined one to another;" and again, "They four had one likeness." The view peculiar to one Gospel seems in many places to join and even to identify itself with the view in another Gospel. You find the Son of David in Mark, Luke, and John, as well as in Matthew; you also find the Servant of God in Matthew, Luke, and John, as well as in Mark; you find the Son of man in Matthew, Mark, and John, as well as in Luke; you also find the Son of God in Matthew, Mark, and Luke, as well as in John; in short, it just comes to this, that while each has his own distinctive view standing out in prominent relief, they all distinctly recognise one another's view, and more or less embrace it, and incorporate it with their own, so that with all their obvious diversity, they are thus in perfect harmony; they exhibit but one Christ, who is at once, in symbol, lion, ox, man, and eagle, and in fact the Son of David, the Servant of God, the Son of man, and the Son of God.

2. Secondly, We may as shortly notice *their harmony in the incidents and facts respecting Christ which they record in common.* These incidents and facts are so few that they may all be stated in little more than a single sentence. There is, first, the feeding of the five thousand men, besides women and children, on the five loaves and the two fishes. The miracle is related in all the Gospels—in Matthew xiv., in Mark vi., in Luke ix., and in John vi. It is the only incident in the life of Christ, prior to the events of the Passion week, which they all relate, and we may therefore very warrantably conclude that it is full of significance, and that the instruction of it is to be viewed in its connexion with all the characters and relationships which He sustains as the Son of David, the Servant of God, the Son of man, and the Son of God. Then we next find them all relating the important events of the Passion week. The riding into Jerusalem, the treachery of Judas, the resistance of Peter in the garden, and his thrice repeated denial in presence of the servants and the soldiers, the trial before the Sanhedrim, the arraignment before Pilate, the liberation of Barabbas, the condemnation, the crucifixion, the raiment-partition, the death, the

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burial, the resurrection,—all these events are alike related, with of course many circumstantial varieties, in all the Gospels. Again, it is to be observed that these events, and the instruction of them, must be viewed in their connexion with all the characters and relationships which He sustains as the Son of David, the Servant of God, the Son of Man, and the Son of God. The Son of David rides in triumph into Jerusalem, suffers, dies, rises from the dead. The Servant of God rides in triumph into Jerusalem, suffers, dies, rises from the dead. The Son of man rides in triumph into Jerusalem, suffers, dies, rises from the dead. The Son of God rides in triumph into Jerusalem, suffers, dies, rises from the dead. We do not enter on the examination of the various accounts of these events; *that* would involve us in an investigation which is by far too extensive and too important to be disposed of in the time at present at our disposal. We content ourselves with the simple statement that the events in question, together with the miracle of the loaves, comprise the whole of what literally forms the common testimony of the Gospels. In all other respects they may be said to be harmonious, though not coincident, or four, though one; here they are not only harmonious but coincident, or one, though four. Let us commend their various narratives to attentive prayerful perusal; they will largely repay all the study which may be bestowed upon them.

We now conclude this examination of the characteristics of the Gospels. It is not for us to judge what amount of benefit may have been imparted by them; at the same time we trust that something has been done to aid in the intelligent reading of the Gospels; and if so, then the time and labour spent on them will have been far from lost, will have been not unprofitably bestowed. The Gospels are indeed worthy of all the study that can be bestowed on them. 'If it was true of our blessed Lord that "never man spake like this man," the remark may be extended unto them. Never were books written like these books. Never Gospels like these Gospels, so simple in style, yet so profound; so unadorned in their heavenly beauty; so consistent and harmonious, even to repetition, in their grand outlines, and so rich in their multiplied diversities; they contain an evidence of truth and reality which defies all the vain efforts of unbelieving minds; they are a treasury of wisdom and grace, that is able to supply the deepest wants and remedy the most grievous miseries of a fallen world. Like the heavenly cherubim, each has its own peculiar character, and reveals a separate aspect in the love of Christ; but they all unite as with a voice of thunder in uttering the same invitation to sinners; Come, see a man who is at

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once the Son of David, the Servant of God, the Son of man, and the Son of God;—is not this the Christ? And every humble heart will respond to the invitation, and in responding to it will have to say like the Samaritans of old, Now we believe, for we have seen Him ourselves, and know that this is indeed the Christ, the Saviour of the world.' *

It might be expected that we should here offer some observations on *the practical use to be made of the harmony in diversity which we have now seen to characterise the fourfold view of Christ in the different Gospels.* And certainly the subject is fertile enough, prolific enough, so that we might have swept over a very large field of valuable reflection. That we mean to restrict ourselves is not owing to any deficiency of material. It is exactly the reverse. We prefer to advert to but two things, in the hope that, limiting ourselves to them, they may be the more faithfully considered and applied. The one is, That there is an infinite fulness of gracious supply in Christ to meet all the wants of His disciples. Does not the fourfold repetition of the miracles of the loaves teach us that? No commentary which overlooks or in any way ignores this lesson can do justice to the repetition. We are in a desert—thousands of men, besides women and children. Whence shall we buy bread that all may eat? We do not need to buy at all. "Jesus said, My Father giveth you the true bread from heaven. For the Bread of God is He which cometh down from heaven, and giveth life unto the world." "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." The other is, That this infinite fulness of gracious supply is only to be partaken of in the faith of Christ as the once crucified but now glorified Redeemer. And hence also the fourfold repetition of the history of His death and resurrection. Some are arrested by the history of the incarnation. It holds them fast. They say that they cannot get past the Bethlehem-manger to the Jerusalem-cross. But the Gospel of Jesus Christ is only, as it were, begun in the incarnation of the Bethlehem-manger. We never get to the heart of the Gospel till we find our way to Calvary. The Bread of life is, in symbol, not the unbroken wafer of Rome's idolatry, but the broken bread of the true Scriptural Communion. It is, in reality, the atonement-sacrifice of the Lamb of God. There is a sense in which the all of religion may, no doubt, be said to centre in the Person of our Lord. "Thou art the Christ, the Son of the living God." We

* Birks's Horæ Evangelicæ, p. 550.

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do not wonder at the approval of that confession :—"Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." At the same time, it must not be forgotten that, when Peter immediately went on to express himself in opposition to the cross, the benediction was at once exchanged for a malediction, the like of which is next to unparalleled in the Word of God—"Get thee behind me, Satan." The conclusion is plain enough. If the cross of Christ is in any way obscured, if the atonement of Christ is in any way denied, men may say what they please about the Person of Christ, they may appear to be full of love to Him—very Peters in the fervour of their zeal, and affection, and courage for Him; but He will not have them for His disciples. Let them put away His cross, and He will only identify them with Satan. "Tell no man that I am Christ till I have suffered, died, risen from the dead; because, till I am Christ the sufferer, Christ the sacrifice, it is really of no consequence to the world whether or not I am Christ at all." It is on this account that we have the crucifixion and the resurrection of Christ in all the Gospels. There is no Gospel without a *crucified* Saviour. There is no Gospel without a *risen* Saviour. There could be none. "I am the Living One that was dead, and behold I am alive for evermore," is the very essence, the sum and substance of the Gospel. The saying, "No cross, no crown," is now quite commonplace—so commonplace that few think anything about it, except as a phrase of happy alliteration. But there is a great reality covered by it, as we see in the fourfold history of the Cross; and it is not less true in the history of His disciples than it is in His own. Let *them* consider it, ponder it. Only let it be taken in its entireness; so that, when the cross comes, they may not fail to look forward to the crown which is coming too, like "Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God." "It is a faithful saying; for if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him."

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ART. II.—THE TIMES OF THE GENTILES.

"AND Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles are fulfilled." These words, uttered by our Lord in His memorable prediction concerning the fall of Jerusalem and the end of the world, afford the most certain clue to those interpreters of prophecy who believe that we are fast approaching the close of this dispensation. It may be, it often does happen, that men are mistaken in their interpretation of the "signs of the times," and imagine when they hear of wars and rumours of wars that the end is at hand; and yet it may not be, for the times and seasons are in the hand of the Almighty, and He may think fit to restrain the vials of wrath; and as He once respited the Canaanites and Nineveh, so also He may give the guilty nations of Christendom a brief space for repentance. It is now almost three-fourths of a century since men looked upon the French Revolution, and the sanguinary conflicts of the Napoleonic wars, as the final convulsion which should usher in a millennium of peace. But that passed away, though Europe has never since recovered from that terrible shock which overturned dynasties and thrones, and loosened the foundations of our social system. That struggle seemed, indeed, to be but the prelude of a fiercer conflict when, under a leader equally ambitious, equally crafty, but more powerful than Napoleon, the nations shall again stand marshalled, like Israel and the Philistines in the valley of Elah, army against army. Then long ago the Moslems seemed doomed, when the Russian led his conquering hosts almost within sight of his capital, when Mohamet Ali menaced Constantinople, and was only restrained by the might of England; or still later, when the Western Powers met the legions of the Czar under the walls of Sebastopol, and wrested from them, for a time at least, their prey. And still this great Gentile power, the Turkish empire—dismembered, exhausted, and worn by long decay—retains a certain vitality, though its energy seems more to be the spasmodic effort of a galvanized body than the result of real and national vigour. Despite all the machinations of secret foes and open enemies, the folly of its rulers, the degeneracy of its people, that power still holds in its grasp the fairest provinces of Europe and Asia.

How do we account for those things? What power is it which restrains the hosts of Russia, and still maintains the miserable Turk in possession of a land which he wastes and desolates? Men will say it is the craft of statesmen seeking to preserve the balance of power; it is the jealousy of European

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powers who will not permit one potentate to obtain the inheritance of Moslem; or it is a certain inherent strength which the Turk derives from the fanaticism of race, from the splendid position which he occupies as guardian of the Hellespont. All these reasons have been given, and yet all are unsatisfactory; and still to the reasoning mind the question remains unanswered, How are the winds restrained? How has the impending ruin been so long averted?

We turn now to a record which cannot fail—to the sure word of prophecy. We look to God's dealings in the past, and seek from them to obtain a clue to the future. The history of this world is strangely interwoven with that of Israel,—God's chosen race. It is by a reference to his position and destiny that we may gain the clearest insight into the peculiar mission and the future career of those nations with whom he has been brought in contact; and thus we read the destiny of the Turk. It bears a striking analogy to that of the Canaanite who occupied the land of promise before the days of Joshua, God's chosen minister of vengeance. Like those nations of the Amorite, the Turk, debased by sensuality, by superstition, a slave to the lowest passions, to the most degrading vices, has never been reformed or made any advance in the path of permanent improvement. The god of this world has completely enslaved him. Weakened by his vices, and almost powerless, he now exists only by sufferance; but his existence depends not on the will of man, but of God. Why is this forbearance? Whence proceeds this long-suffering? Is God forgetful? Does He not hear the cry of His elect? Yes, He does hear, and will avenge them in His good time. The time is certainly approaching, it cannot long be delayed; still the bolt of vengeance, long expected, has been kept back, and the end is not yet. While the Gentile holds Judea, this dispensation shall last.

In the first covenant which God made with Abraham, He promised to give the land of the Canaanites to him and to his seed for an everlasting inheritance; and yet a time elapsed—long in the estimation of man—before the promise was realised, and the children of Israel were actually put in possession of the land. Long time they grew and multiplied in Egypt; while the Canaanitish nations built their cities high and fenced up to heaven, and reared their temples, and celebrated their idolatrous rites in groves polluted by sensual lusts and every abomination. And as it is with the men of our generation, so was it doubtless with that God-forsaken, God-contemning race. Many a prophetic cry had resounded through their streets, many a warning voice was unheeded, while it told

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of a coming judgment. They heard, indeed, of wars and rumours of wars. They heard a sound like the rushing of many waters, the marshalling of the hosts of the Lord of Sabaoth. There were surely men amongst them like Balaam whom God used as His inspired instruments to warn them, if haply they might hear and repent, before it was too late; but they heeded not, because their heart was hardened. Even when their doom was imminent, when the hosts of Israel, encamped on the banks of the Jordan, waited only for the signal to execute the divine vengeance, though with fear and mysterious awe they trembled at the approaching storm, yet they turned not from their evil ways, they humbled not themselves like the Ninevites in dust and ashes, or sought, by supplication, to avert the anger of a righteous God. No, all was impenitence, darkness, and despair. They had rejected the day of grace, and the day of vengeance had come. That word had gone forth which sealed irrevocably their doom, "The iniquity of the Amorites is full."

Thus may it be with the Moslem hordes who still occupy the land of Palestine, and trample on the ruins of Jerusalem; thus (a more awful thought) may it be with the nations of apostate Christendom. For them, too, the day of grace may be passed, the day of retribution may be fast approaching; and if this is the case, we look no longer for any great national reformation, for a sudden change, a great spiritual revival among those who have long sat in darkness and in the shadow of death. Many, indeed, will be summoned to come forth from Babylon, lest they be partakers in her plagues; many out of every nation and kindred and tongue will be gathered into the fold, until the true Church on earth has been completed, and the number of the elect filled up. And it is for this end that our missionary societies, our evangelical preachers, are pressing onwards, bearing the glad tidings of the gospel of Christ into all lands; not, indeed, in the expectation that all will be converted, that Hindoo and African will be gathered in by nations and tribes, but with the belief that many a poor heathen convert will turn to a God who will abundantly pardon, and follow the standard of the cross openly set up upon the mountains and the hills. "For this gospel of the kingdom must be preached (as a witness) unto all nations, and then shall the end come;" and therefore is it that God has put it into the hearts of Christian men to bestir themselves, and to work with increasing energy, and to devote their time and talents and influence to the evangelisation of the heathen, because they feel that the time is short, the night cometh when no man can work; and therefore, whatsoever their hand findeth to do, they must do it with all their might.

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We look, then, for a great increase of the Church of Christ by the conversion of individuals, especially among the heathen nations, to whom the gospel is proclaimed, for the first time, in all its simplicity and fulness; for it is always the poor and despised, and the suffering ones of earth who have gladly received, like the shepherds of Bethlehem, the tidings of great joy; and it is recorded in the history of our Lord's preaching, that the "common people heard Him gladly. But men have erred, and do err, in looking for universal national conversions during the present dispensation. A time, indeed, will come when the Spirit of the Lord shall be poured forth on all flesh—a time when "the knowledge of the Lord shall cover the earth as the waters cover the sea." But these words are not applicable to the present age. They shall be fulfilled in a far more glorious and peaceful time—a time such as Isaiah and the prophets have described, when "a king shall reign in righteousness, and princes rule with judgment; when the Lord shall reign in Zion before His ancients gloriously."

We understand that the expression, "the times of the Gentiles," refers especially to the period during which the Jewish people, exiled from the land of their fathers, shall witness the desolation of their inheritance, trodden down by those nations who bear sway in Palestine. Since the fall of the Roman Empire, many races have fought and contended for the sovereignty of the Holy Land. The Jew alone, the rightful owner, has never possessed any right or title to its soil. His title-deeds are not lost or forgotten, they are laid up in the archives of heaven to be brought forth in God's own appointed time. Meanwhile, the Roman, the Frank, lastly, the Turk, have occupied and ruled over the land; and now in these latter times it would appear that the great powers of earth are moved by some unaccountable impulse to strive for supremacy and dominion in Palestine, although the day of probation is nearly past, and ere long the sons of Israel may claim their long-lost inheritance. Thus an unseen power seems to be drawing on the nations to their appointed fate, and to prepare all for the final consummation, multitudes, multitudes, in the valley of decision.

The great question which concerns us as individuals, or as members of a community, is this: Have we actually arrived at that epoch, when it may be said that the iniquity of the Gentiles, like that of the Amorites, is at its full? If so, the days of Gentile supremacy are numbered, the vials of God's wrath, the bolts of divine vengeance, cannot be long restrained, the cup which the Jew has drunk must now be given into the hand of his oppressors.

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In the consideration of this most solemn subject, we are not left altogether without some guide to lead us through the mazes of doubt and conjecture. There are signs in the political world, coincident with the prophecies of Scripture, which indicate an approaching crisis, and the upheaval of the great social earthquake, which will signalise the close of this dispensation, when all the fierce and lawless passions of men will be unchained the sea and waves roaring, and nation shall rise against nation, and kingdom against kingdom. But besides these signs, the Scriptures has especially delineated the character of these latter times, and described the moral aspect of the world in language which cannot be mistaken. We may err in our anticipation that certain wars or political convulsions are the actual beginning of the last great controversy of this world. Thus men have erred regarding the wars of Napoleon and the sanguinary contest in the Crimea. Men often attach great importance to events which are perhaps but lightly esteemed in the counsels of God; but the great spiritual conflict between the powers of light and darkness is one of far greater interest —far more important than any strife of earthly potentates. We know that in the last days Satan will exhaust every effort, and put forth all his power to retain the nations of mankind under his subjection. He knows that his time is short, therefore he will strive hard for the mastery. We know not whether the war in heaven between Michael and the Dragon has yet taken place. Until then, it would appear that Satan has access to the heavenly places, where he is permitted to accuse the saints, and to prove them, as in the case of Job and Peter. This power and influence he will no longer exercise, when, with his angels, he is cast out into the earth; therefore he will rage more terribly, and blaspheme the God of heaven. "Woe, then, to the inhabitants of the earth and sea." The presence of Satan and his angels will, doubtless, be manifested in the latter days by a sudden and general increase in wickedness. The flood of ungodliness shall overspread the earth. If, then, we find that this mystery of iniquity has begun to work; if the masses are becoming leavened with infidel and socialist doctrines, which tend to the subversion of all law, human and divine; if there is a loosening of those foundations on which society must rest, an impatience of moral restraint, a denial of moral obligation; above all, if those who hold a high position, and have been long honoured as pillars in the Church, do suddenly, in a manner almost unaccountable, give up their ancient faith, and endeavour to mislead others, are we not justified in believing that the time has actually arrived, or is nigh at hand, when, as the apostle

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says, " Evil men and seducers shall wax worse and worse, deceiving and being deceived."

If we look back upon the history of mankind, we shall find that every age has been remarkable for certain characteristics by which it may be especially noted and defined. Thus in the earlier ages, after the introduction of Christianity, men were remarkable chiefly for an excess of faith or rather credulity. They believed in miracles and signs, in the efficacy of relics and pilgrimages, and in the supernatural powers of hermits and holy men. Upon this blind, unreasoning faith was built the gigantic fabric of the Papal power, with its dogmas and claims to infallibility, its saints, and martyrs, and ritualistic observances. From hence, too, was derived that wild enthusiasm which urged the warriors of Europe to take up the Cross for the recovery of the Holy Sepulchre from the Saracen. It was an age when the power of the priest counterbalanced that of the sword, and man sought to expiate a career of violence and crime by their devotion and liberality to the Church. Then followed an age when the light of knowledge, once imprisoned in the monastery or the cloister, burst forth and spread everywhere throughout Europe, and the minds of men were enlightened, and their eyes were opened, and they would no longer tolerate abuses, or bow without a murmur at the mandate of priest or Popes. A reformation of religion was the result, in which, while some sought to eradicate the evils and reform the abuses in the Church of Rome, others, amongst whom the British nation was pre-eminent, disclaimed all allegiance, and shook off altogether the yoke of the Papacy. It was indeed an age when reason and liberal opinions and free discussion held sway among men, and yet that freedom of thought and opinion did not degenerate into infidelity. The so-called triumph of human reason was reserved for a later time. Man had not yet attained to that lofty summit of philosophy which utterly disdains all those slavish fetters which religion and religious ordinances bind around the soul. They still with child-like simplicity clung to forms of faith and creeds, and they sought some definite rule of action, some sure standard of right and wrong, and happily for them and for the world they found present peace, and the hope of eternal salvation, by returning to the ancient sources of Christianity, and by building up again the Church upon the old foundation laid by the apostles and martyrs, the edifice of which Jesus Christ himself was the chief corner-stone. It had been well for the future generations of mankind if, having found the old paths, they had stood in them, and had not suffered themselves to be again deceived and led astray; but unhappily

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there came a reaction, and Rome by degrees almost regained her lost supremacy. Slowly the mists of superstition crept over Europe. The Jesuits, devoted soldiers of the Pope, and the other monastic orders, spread themselves everywhere throughout the land, and allured the nations by their subtlety and craft, by sensual forms of religion and high pretensions to superior sanctity, and by lives of austerity and self-denial; and along with these they set up the terrible power of the Inquisition, which crushed out altogether by persecution, by exile and the sword, the rising spirit of Protestantism in the southern states of Europe, Austria, France, Italy, and Spain, openly rejected the gospel, and cast out its professors. They even persecuted them to the death, and became the firm adherents and supporters of the Papal power and of Romanism. Thus have they remained unto this day; thus we believe they will remain to the end, nationally impenitent, nationally unforgiven. To them, to the upholders of the Romish Church, to the followers of the beast and the false prophet, may the solemn words of the apostle be applied, "For if after they have escaped the pollutions of the world, they are again entangled therein, the latter end is worse than the beginning. The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

Such has been the character of successive ages of our race since the Christian era. There was first the hatred of idolatry, of images, and symbols, and rites, which savoured of ancient heathenism, and an earnest adoption of Christian faith and practice consequent on the teaching of the apostles and their successors. These various heresies crept in, and superstitions, additions to the faith once delivered to the saints, and the human mind untutored and childlike rested in a blind belief, and gave itself up to the despotism of the Romish Pontiff. Then after a season men rebelled against the Pope, and sought to regain the freedom of the soul. And they partially succeeded; the veil was uplifted, the light shone through the darkness, but all did not comprehend it. Many came forth out of Babylon, even nations and people who will not, we trust, be hereafter partakers of her plagues. But many lapsed again, and went greedily after the error of Balaam for reward, many who will perish in the gainsaying of Core.

The present condition of the Papal power seems to be an awful illustration of our Saviour's parable on the unclean spirit. Their last state is worse than the first. There may not be now in the world the same blind credulity, the patient, unreasoning acquiescence in arbitrary power and assumptions of infallibility.

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But a worse demon has come instead, a demon of infidelity, which scoffs at all religions, all institutions, whether those ot man or of God, which openly derides the authority and principles of the gospel, which chooses Barabbas instead of Christ, and cries out with the apostate Jews, Away with Him. We will not have this man to reign over us. And now, before we enter on the consideration of the present age in which we live, let us briefly recall what the Scripture says about the especial types of moral evil which shall be the characteristic of the latter days. First, our Saviour says, "False prophets (or teachers) shall arise and deceive many." "And because iniquity shall prevail, the love of many shall wax cold." As the days ot Noah were, so shall the Son of man be. The days of Noah, that is, the epoch immediately preceding the flood, appear to have been especially noted as a time of open ungodliness, ot daring impiety and sensual indulgence. They were eating and drinking, marrying and giving in marriage. There will also be little natural affection; the ties of family and of kindred will be lightly regarded. The brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and cause them to be put to death. It will be a time also of terror and uncertainty, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." A similar testimony is given by the apostles. St Paul says, "In the last days men shall be lovers of themselves, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, traitors, heady, high-minded, lovers of pleasure more than lovers of God." How exactly has the apostle followed out the description given by his divine Master. But he adds another very significant characteristic, "Having a form of godliness, but denying the power thereof." James seems also to indicate the covetousness and sensuality so prevalent in the latter days. "Go to now, ye rich men, weep and howl for the miseries that shall come upon you. Your riches are corrupted. Ye have heaped treasure together for the last days. Ye have lived in pleasure on the earth, and been wanton." And then he exhorts those who suffer persecution to be patient, for the coming of the Lord draweth nigh. It would seem that the mind of the inspired apostles was led onwards from the contemplation of present evils, to consider the far greater calamities and more flagrant guilt of the latter days, even as our Saviour passed from the consideration of the destruction of Jerusalem and its temple, to that of His second coming and the end of the world.

St Peter speaks very plainly, "that there shall come in the

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last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This infidel argument, drawn from the unchanging character of the works of God's creation, has often been made use of by those who assert the eternity of matter, and practically deny the necessity or the existence of a Creator of a great First Cause. And such an argument we may well believe that the impious scoffers used in "the days of Noah," when they heeded not his warning, and laughed at his inspired denunciations. Jude almost repeats the words of Peter, that "there should be mockers in the last time, who should walk after their own ungodly lusts."

Here is the record, here we see faithfully delineated the prevailing characteristics and the vices of the last days. There is a remarkable coincidence in the testimony of all the witnesses. From this testimony we gather, that in those days infidelity, arising from exalted ideas of human wisdom and the might of intellect, covetousness, the inordinate love of wealth, the worship of mammon, religiousness, that is, an outward seeming and form of godliness which manifests itself in vain, ceremonial and ritualistic forms and gorgeous display; these, combined with actual impiety, sensualism, and devotion to the pleasures of this life—these are the signs and tokens which, when we find them prevailing among men, we may conclude that the time spoken of by our Lord and His apostles is near—even at our doors.

And so we believe that we are approaching very near to the final consummation, when the vials of God's wrath will be poured forth on the guilty. For, looking on the present state of the world, we cannot see any hopeful sign of general improvement, or a tendency among the masses to progress in Christian faith and practice, but rather the reverse. There is a continual agitation in the lower strata of our social system, a sullen, brooding discontent, the jealousies of classes, the contest between labour and capital, which has produced widespread misery and unnatural crime, men are absorbed in the struggles for wealth, and engage in the wildest speculations, careless of the means by which riches are acquired, provided only they succeed. Who that beholds the feverish haste, the running to and fro everywhere in quest of gain, can deny that the lust of riches is a conspicuous vice of our age, and this wealth is employed chiefly to procure sensual enjoyment, to pander to the lust of the flesh, the lust of the eye, and the pride of life. In America they speak blasphemously of the

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power of "the almighty dollar." Then have we not scoffers, heady, high-minded men who believe in a millennium to be brought in by human wisdom; who calculate and analyse the sacred records, until they deny the inspiration of the Bible; who even openly assert that there is no hell or eternal punishment, no righteous Judge who will not spare the guilty. Then we have those who profess a form of godliness, the solemn dreamers who extol churches and rituals, and talk of Christian unity and apostolic successions, until finally they arrive at the goal to which all these things inevitably tend, and fall into the snare of Popery. We fear that many are thus drifting onwards insensibly towards the abyss of infidelity, or the fatal delusions of Rome. They have lost the only safe guide, and now their bark wanders helpless amidst the waste of waters. And where is their help, where the refuge for those who are wearied with the continual strife and din, the clash of contending factions and adverse interests. They look forth on the earth and behold darkness and sorrow. All seems uncertain, all insecure. The nations groan beneath their burdens, but they dare not shake them off. The rulers cry peace, peace, while they grasp their swords and prepare for war, have an unsettled, distrustful doubting, because they feel the foundations slipping away, and "when the Son of man cometh will He find faith on the earth." So our hopes no longer rest upon some mighty ruler of mankind, some statesman, or warrior, or philosopher, who, by his single will can change the course of events and alter the destiny of the world. Like the Preacher, we seem to say, All these things have we tried, and what is the result? "Vanity of vanities, all is vanity." "Mene, mene, tekel, upharsin," "All has been weighed in the balance and found wanting." But all is not lost because human intellect has failed to solve life's problem, and human might was unable to contend unaided against the powers of Satan and sin. There is still a stronger than the strong man, and our weakness has but served to magnify the power and goodness of a merciful God. And when the last page of our earthly record is closed, and time for us is no more, one truth alone will stand forth clear and steadfast, like the pillar blazing afar over the wilderness, a truth confirmed by the testimony of six thousand years. It is that no mortal man, no saint or angel, could atone for man's guilt, or bring happiness and peace to a ruined world. That work could alone be accomplished by the Incarnate God. By no other, as the Apostle says, is there salvation, for there is none other name given under heaven by which we may be saved. No other can restrain the tumult of the nations, and

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the wrath of kings, except the Lord, who sits above the water-flood, and rules the people with a rod of iron. No other can bring peace except Him of whom it is written, "Thou wilt keep him in perfect peace whose mind is stayed on thee. Trust ye therefore in the Lord for ever; for the Lord Jehovah is everlasting strength. Trust in Him for safety in the day of wrath;" who has said, "Come, my people, enter thou into thy chambers and shut thy doors about thee;" hide thyself as it were for a little moment until the indignation be overpast. The people of the Lord will be preserved amidst the trials and tribulation of the latter days, even as the ancient Christian Church was preserved when Jerusalem was trodden down by the Gentiles. It matters little to those whom the Lord has chosen out from every people under heaven, to the elect, whom he keeps as the apple of an eye, how soon the judgments may fall upon a guilty world. Their cry has ever been, "Come, Lord Jesus, come quickly." It matters much to the ungodly, the impenitent, to the careless livers of this world, when the Lord arises in His wrath to shake terribly the earth. It may be, that for the nations of mankind the time has arrived when their destiny for good or evil has been determined, when he that is unjust shall be unjust still, and he that is righteous shall be righteous still. And we are almost disposed to think that such may be the case, when we mark how some nations, especially those who support the Papacy, seem to be hardened in their evil ways, and insensible to any influence for good. Let England beware lest she may too be entangled in the toils of Rome, which false teachers are weaving around her. Let her take heed lest her latter end may be worse than the beginning. There is nothing in the history of individuals or nations so mournful as the record which tells of the relapse, the turning back of those who seemed to be once chosen out as witnesses for the truth and followers of Christ, but who have denied their Lord, and accepted the wages of iniquity. How sad is the complaint of the aged Apostle, "Demas has forsaken me, having loved this present world." While we write, the shadows of the past gather dark and gloomy around us. We look through the vistas of time from age to age, and generation to generation; we look upon the labours, and toiling, and sufferings of mankind, and there we see war and conflict, tyranny and shame, the oppressor and the oppressed, little to cheer us, little to hope. We look upon our country, once so prominent amidst the nations of Protestant Christendom, and we find her descending of her own accord from her front rank, denying her ancient faith, the creed of our forefathers, and again enduring the vassalage of

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Rome. Shall it indeed be said of her, "How art thou fallen from heaven, Lucifer, son of the morning." We trust that God may still guard her, as He has hitherto done, and avert such a catastrophe. But though the retrospect of the past is mournful, all is not dark and hopeless. For the light of heaven still shines above us, and the Spirit of God moves upon the face of the waters. And there stands One who never fails, and never has failed, to protect and console His followers in the time of their direst distress; One who speaks to His Church, "Fear not; I am the first and the last: He that liveth and was dead; and, behold, I am alive for evermore; and have the keys of hell and of death." "Fear not, little flock; in the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Art. III.—THOMAS AQUINAS ON THE FINAL CONFLAGRATION.

This subject is divided into nine articles, the first of which is—

I. Whether there is to be a purification of the world? It seems not, because, (1.) It does not need it; for the creatures of God are not unclean, (Acts x.) (2.) Purification, according to divine justice, is for taking away the uncleanness of guilt, (*culpæ,*) but in the elements there can be no such infection; (3.) Purification separates what is extraneous, but it pertains to the perfection and nobility of the elements to have something of an extraneous nature mixed with them, because the form of a mixed body is nobler than that of a simple.

But, on the other hand, every renewal is by some purification; but the elements shall be renewed: Rev. xxi., "I saw a new heaven," &c. Therefore the elements shall be purged. Besides, in 1 Cor. vii. "The fashion of this world passeth away." The *Glossa Ordinaria* says the beauty of this world shall perish by the conflagration of mundane fires. And the conclusion is, that as it is necessary that man, since he is to be glorified by the assumption of the body, should be purified, in order that every obstacle to that glory may be removed; so it is convenient that the world, which, in some sense, was made for man, should be purified from contrary dispositions before it is brought into the newness of glory.

As the world was made in some manner for man, when

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man shall be glorified in his body, the other bodies of the world must be changed into a better state, that the place may be more suitable, and its aspect more delectable. But that man may attain to the glory of his body, the things opposed to glory must be first removed, which are two, namely, corruption and infection of guilt, (*culpæ*,) because, as it is said, 1 Cor. xv. "Corruption shall not inherit incorruption;" and Rev. xxii. "All the unclean shall be without the city of glory." In like manner must the elements of the world be purged from contrary dispositions, before they are brought into the newness of glory, proportionally to what has been said of man. Now, though material things cannot properly be subjects of the infection of sin, yet from sin there is left in material things a certain incongruity to their being dedicated to spiritual uses; whence we see that places where certain crimes have been committed are not considered fit for the celebration in them of some sacred rites, unless they have been previously purified; and, in this way, that part of the world which falls to our use, receives from the sins of men a certain unfitness for the susception of glory: whence, as to this, it needs cleansing. Similarly, also, there are, about the middle region, on account of the contact of the elements, many corruptions, generations, and alterations of the elements, which derogate from their purity, and so from these the elements must be purified in order to take on becomingly the newness of glory.

As to 1, "Every creature of God is clean," means that it has not in its substance any mixture of evil, as the Manicheans held, saying that good and evil are two substances, here divided and there mingled; which does not, however, hinder some creature from having a mixture of an extraneous nature, good in itself, but repugnant to the perfection of such a creature; nor does it prevent evil happening to some creature,* though not mingled with it as part of its substance. 2. Although the material elements cannot be the subject of sin, yet from sin committed in them, they acquire some inaptitude for taking on the perfection of glory. 3. A mixed body has the cause of its corruption in itself, namely, the composition of contraries, which a simple body has not. And because incorruption is of the perfection of glory, the perfection of a simple body more agrees to that perfection than the perfection of a mixed; unless, also, the mixed have in itself some principle of incorruption, as the human body whose form is incorruptible. And although a mixed body is in some manner nobler than a simple, still, the simple, existing by itself, has a nobler essence than when

* In the way of becoming an accident.

existing in a mixed; because in a mixed body simple bodies are, in a certain sense in potence, but, existing by themselves, they are in their highest perfection.

Art. II. Whether the purification of the world be by fire? 1. It seems not; for fire being a part of the world, needs purging as well as the other parts, but the purging and purged ought not to be the same. 2. As fire has a purifying virtue, so also has water. All things are not purgeable by fire, but some must be purified by water, as the old law distinguishes. 3. The object of purifying seems to be, that the parts of the world being segregated from one another, may be rendered purer; but this segregation, in the beginning of the world, was effected by divine power alone: therefore it seems that, at last, the purification of the world will be immediately from God, and not by fire.

But against this is Ps. l., "A fire shall devour before Him, and it shall be very tempestuous round about Him;" and then it follows concerning judgment: "He shall call to the heavens from above, and to the earth, that He may judge His people;" wherefore it seems that the final purging will be by fire. Besides, it is said in 2 Peter iii., "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Conclusion:—Since fire is the noblest and purest of all the elements, and its sphere most remote from our habitation, the purification of the world will be conveniently by fire. For that purging will remove from the world the infection left by guilt and the impurity of commixture, and will dispose things for the perfection of glory, and therefore, as to these three points, it will be most conveniently by fire—1. Because, since fire is the noblest of the elements, it has natural properties similar to those of glory, as is most of all evident of light. 2. Because fire does not so as the other elements receive commixture of what is extraneous to it, by reason of the efficacy of its active power. 3. Because the sphere of fire is remote from our habitation, nor is its use so common to us as of earth, water, and air, whence it is not so infected; and, besides, it has the greatest efficacy for purifying and dividing by subtilising.

As to the 1st, Fire does not come to our use as it is in its own proper matter, for so it is remote from us, but only as it is in foreign matter; and as in the first respect, it might purge the world by fire existing in its own purity, but in the second, existing with an extraneous adjunct, it may itself be purged; and so in different respects fire will be both purifying and purified, which is not inconvenient. 2. The purging of the world by the flood respected only the infection of sin. Now

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the sin of concupiscence chiefly reigned then, and so the purging was conveniently made by what was contrary, namely, by water. But the second purging respects also the infection of guilt, and the impurity of commixture, and, as to both, it is more convenient that it be by fire than by water; for water has no power of separating, but rather of congregating—whence by water the natural impurity of the elements cannot be taken away, as by fire. Similarly, also, about the end of the world, the vice of lukewarmness shall reign—the world already, as it were, waxing old, because as is said, Matt. xxiv., "Then the love of many shall wax cold," whence, at that time, the purging shall be conveniently by fire. Nor is there anything that cannot be purified by fire in some manner, but there are certain things which cannot without being destroyed, as garments, wooden vessels, and the like, and such the law commands to be purified by water, which yet will all at last be consumed by fire. 3. By the work of separation different forms were bestowed upon things, by which they are distinguished from one another, and therefore this could only be by Him who is the Author of nature; but by the final purification things will be reduced to the purity in which they were created, and so, in this, a created nature may serve the Creator; and a ministry is committed to a creature, because this tends to its nobility.

Art. III. Whether the fire by which the world shall be purified is of the same species with elementary fire? 1. It seems not, for nothing consumes itself, but that fire will consume the four elements. 2. As virtue is manifested by operation, so nature by virtue, but that fire has a virtue which elementary fire has not, for it shall purify the universe, which this fire cannot do; therefore they are of different species. 3. Things of the same species in natural bodies have the same motion, but that fire has a motion which elementary fire has not, for it shall be moved round about every way, that it may purge the whole, and so it is not of the same species.

But against this is what Augustine says, and the gloss on 1 Cor. vii., that the fashion of this world shall perish by the burning of mundane fires. Besides, 2 Peter iii., the water in the first purification is compared with fire in the second, but as the water was of the same species with elementary water, so in like manner of the fire.

Conclusion:—As the water of the flood was elementary, so also the fire that shall purify the world will be of the same species with our present fire. About this there are three opinions; 1. Some say that the element, which is in its own sphere, will descend to purify the world; and they explain the

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manner of descent by multiplication. For fire surrounded by combustible matter is increased, which shall then, most of all, take place when the virtue of fire shall be raised above all other elements. But against this seems to be, that that fire will not only descend, but is said to descend from the saints, as appears from 2 Pet. iii., where it is said that the fire of judgment shall ascend as high as the waters of the flood, from whence it seems that that fire is about the middle region of generation. And therefore, 2. Others say that that fire will be generated about the middle region by the concentration of the rays of the heavenly bodies, as we see them concentrated by a burning mirror; but, then, in place of mirrors, shall be concave clouds, from which the rays shall be reflected. But this does not seem to be suitable, because, since the effects of the heavenly bodies follow their determinate position and aspects, if by the virtue of these bodies that fire should be generated, the time of the purification might be known to those who consider the motions of the stars, which is repugnant to the authority of Scripture. And therefore, 3. Others, following Augustine, say that as the flood was produced by an inundation of mundane waters, so, by the burning of mundane fires, the figure of this world shall perish. Now, that burning is nothing else than the gathering together of all causes, superior and inferior, which of their own nature have the power of setting on fire; which gathering together will be effected, not in the natural course of things, but by divine power; and out of all these causes so congregated will be generated the fire that will burn up the face of this world. Now, if these opinions be fairly considered, they will be found to differ as to the generating cause of the fire, not as to its species. For fire generated by the sun, or by an inferior heat-producer, is of the same species with the fire which is in its own sphere, except in so far as some foreign matter is mingled with it; which, indeed, must then be, because fire cannot purify anything, unless what is to be purified be affected by its matter in some way; whence it must simply be granted, that that fire will be of the same species with this.

As to the 1st, But though the same specifically, it is not the same numerically. For we see that of two fires the same in species, the one destroys the other, namely, the greater the less, by consuming its matter; and, in like manner, that fire will be able to consume our present fire. 2. An operation which does not proceed from the virtue of the thing operating, does not indicate the virtue of that, as is evident in instruments. For the action of an instrument manifests more the virtue of the

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mover, than that of the instrument; the former as the first principle of operation, the latter only in so far as the instrument is susceptive of the virtue of the agent. As the virtue by which heated water can heat shows its nature only with respect to calefactibility, and so nothing hinders water having this virtue from being of the same species with water not having it. In like manner it is not inconvenient, that the fire which will have power to purify the world should be of the same species with our fire, since its calefactive force has not its origin in itself from its essential principles, but from the divine power or operation; or it may be said that that virtue is some absolute quality, like heat in heated water, or that there is a certain intension. And this is more probable, because that fire will only act as an instrument of divine power. 3. Fire in its proper nature rises only upward, but in so far as, existing beyond its proper sphere, it follows the matter which it requires, so it follows the situation of combustible matter, and, in this way, it is not inconvenient that it should be moved either in a circle, or downwards, and especially according as it acts as an instrument of divine power.

Art. IV. Whether that fire shall purify the higher heavens? 1. It seems so, because Ps. cii. says the "heavens are the work of Thy hands; they shall perish, but Thou remainest." The higher heavens are the work of God's hands; therefore, &c. 2. Besides, it is said, 2 Pet. iii., the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Now the heavens, which are distinguished from the elements, are those in which are the fixed stars; therefore, &c. Moreover, the object of that fire is to remove from bodies their indisposition to the perfection of glory; but in the higher heaven is found such an indisposition, both by way of guilt, because the devil sinned there, and by way of natural defect, because upon Rom. viii., we know that the whole creation groaneth and travaileth in pain together until now,—the gloss says, all the elements with labour fulfil their functions, as the sun and moon not without labour run their appointed circuits; therefore, &c. But, on the other hand, the heavenly bodies are not receptive of a foreign impression. Besides, upon 2 Thess. i., a flaming fire taking vengeance, the gloss says, in the world shall be fire, which shall go before Him, occupying such a space of the air as the waters of the flood occupied; but the flood rose not to the higher heavens, but only fifteen cubits above the top of the mountains; therefore the higher heavens shall not be purified by fire.

Conclusion:—As nothing needs to be removed from their

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substance, the higher heavens will be purged, neither by fire, nor by any other action, but their very rest and cessation of motion, happening by the divine will alone, will be instead of purification. The purging of the world is in order to remove from bodies a disposition contrary to the perfection of glory, which perfection indeed is the ultimate consummation of things, and this disposition is found in all bodies, but diversely in different bodies. In some there is found an indisposition from something inhering in their substance, as in these inferior bodies, which by mutual mixture fall from their proper purity. But in some there is an indisposition, not by anything inhering in their substance, as in the heavenly bodies, in which there is nothing repugnant to the ultimate perfection of the universe, except motion, which is the way to perfection, and that not any motion, but only local, which changes nothing intrinsical to the things as substance, or quantity, or quality, but place only, which is without the thing; and so, from the substance of the higher heaven, nothing needs to be removed, but its motion must be quieted. Now the quietation of local motion is not effected by the action of any contrary agent, but by the mover ceasing from moving; and so the heavenly bodies will be purified, neither by fire, nor by the action of any creature, but their very quietation, happening by the divine will alone, will be instead of purification.

As to the 1st, The words of Ps. cii. are to be referred, with Augustine, to the aerial heavens, which will be purified by the fire of the last burning; or if they are to be understood of the higher heavens, they are said to perish then, as to the motion by which they are now continually moved. 2. Peter expounds what heavens he means, for he had premised the words above quoted, that by water had formerly perished the heavens and earth, which now, by the same word, are kept in store, preserved into fire, against the day of judgment; therefore those heavens shall be purified by fire which were formerly purged by the waters of the flood, that is, the aerial heavens. 3. The labour and bondage which, according to Ambrose, are attributed to the heavenly bodies, are nothing else than vicissitude of motion, by reason of which they are subjected to time, and to the defect of the last burning which finally will be in them; and the empyrean heaven contracted no infection from the fault of the demons, because they were immediately on sinning cast out from thence.

Art. V. Whether that fire will consume the other elements? 1. It seems so, because, as the gloss of Bede says, 2 Pet. iii., fire will consume the four elements of which the world consists,

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but not wholly, so as that they should not exist; it will consume two totally, but restore two into a better fashion; whence it seems that, at least, two elements will be by that fire destroyed totally. 2. Besides, it is said, Rev. xxi., the first heaven and the first earth had passed away, and there was no more sea; but by heaven the air is meant, as Augustine says, and the sea is the congregation of waters; therefore it seems that these three elements shall be totally destroyed. 3. Moreover, fire purges only as other things are affected by its matter; if it purge the other elements, they must be affected by its matter; they must pass therefore into the nature of fire, and so shall be corrupted from their own nature. 4. Further, the form of fire is the noblest of forms to which elementary matter can be raised; but by that purging all things shall be raised or changed into the noblest condition; therefore the other elements shall be totally converted into fire. But against this is what is said on 1 Cor. vii., the fashion of this world passeth away—it is the beauty, not the substance, which passeth; but the substance of the elements pertains to the perfection of the world, and therefore the elements shall not be consumed according to their substance. Besides, that final purging by fire will answer to the first, which was by water; but this did not corrupt the substance of the elements, therefore neither shall that.

Conclusion:—In the purification of the world the four elements will remain as to their substance and proper qualities, but will be purged from the filth and infections which they have contracted from the sins of men. There are various opinions about this question. For, some say that all the elements will remain as to their substance, but be changed as to their imperfection; but two, namely, air and earth, will retain their proper substantial form, while the substantial form of the other two, fire and water, will not remain, but be changed into the form of heaven, and so three elements, fire, air, and water, will be called heaven, although the air may retain the same substantial form which it now has, because it is now also called heaven. Whence also, Rev. xxi., speaks only of heaven and earth, I saw a new heaven and a new earth. But this opinion is altogether absurd. For it is repugnant to philosophy, which cannot allow that inferior bodies should be in potency to the form of heaven, since they have neither common matter, nor a mutual contrariety; and also to theology, because this position, by removing two of the elements, will not preserve the perfection of the universe with the integrity of its parts. Whence by what is called heaven a fifth body is understood, but all the elements are signified by earth, as in Ps. cxlviii., Praise ye the Lord from the earth, and it

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follows, fire, hail, snow, ice, &c. And so others say that all the elements will remain as to their substance, but their active and passive qualities will be removed from them. As they also lay it down, that in a mixed body the elements are saved according to their substantial forms, without having their proper qualities, when they are reduced to a medium, which is neither of the extremes. And with this seems to agree what Augustine says, by that mundane conflagration the qualities of corruptible elements, which had a congruency with our corruptible bodies, will wholly perish by burning, and the substance will have those qualities which, by a wonderful mutation, will agree to our immortal bodies. But this does not seem probable, because, since the proper qualities of the elements are the effects of their substantial forms, it does not appear possible that, the substantial forms remaining, the aforesaid qualities can be changed, except by a violent action for a time, as we see in heated water; that, provided the species of water remains, it recovers, by the force of its own species, the coldness which is lost by the action of fire. And besides, the very elementary qualities are of the secondary perfection of the elements, as their proper passions; nor is it likely that, in the final consummation, anything of natural perfection will be taken from the elements. And so it seems we must say, that the elements will remain as to their substance and proper qualities, but will be purged from infection contracted from the sins of men, and from the impurity which happens to them by mutual action and passion, because, the motion of the *primum mobile* then ceasing, there can be no mutual action and passion in the lower elements, and this Augustine calls the qualities of corruptible elements, namely, their unnatural disposition, according to which they approach to corruption.

As to the 1st, That fire will consume the four elements in so far as it will purify them in some manner; but what follows, that it will consume two wholly, means, not that the two will be destroyed as to their substance, but that they will be more removed from their present properties; which two, indeed, are said by some to be fire and water, which most exceed in active qualities, namely, heat and cold, which are chiefly the principles of corruption in other bodies; and because then their action will be no more, fire and water, which are most of all active, will seem to be most of all changed from the power which they now have. Others, again, say that these two are air and water, on account of their various motions, which they acquire from the motion of the heavenly bodies; and because these motions will no longer be—as the tides, and commotions of the winds and the like—these elements therefore will be most of all changed from their

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present properties. As to the 2nd, That, as Augustine says, when it is said, "and there was no more sea," by the sea may be understood the present age *(seculum)*, of which it is said a little before, the sea gave up the dead which were in it. Yet, if we take it literally, then we must say, that in the sea two things are to be understood,—the substance of the waters, and their disposition with respect to saltness and commotions of the waves; and as to the second, the sea shall not remain, but as to the first it shall. As to the 3rd, that fire will act only as an instrument of providence and divine power, whence it will not act upon other elements so as to consume, but only to purge them; nor is it necessary that what is affected by the matter of fire should be totally corrupted from its proper species, as is plain in red-hot iron, which on its removal from the fire returns to its proper and pristine state by virtue of its species, which remains notwithstanding the fire, and so will it be with the elements. As to the 4th, we must consider not only what may be suitable to any part taken by itself, but also what is suitable as it is related to the whole. And I say, that though water would be nobler if it had the form of fire, and similarly as to earth and air, yet the universe would be more imperfect, if the whole matter of the elements were to assume the form of fire.

Art. VI. Whether all the elements will be purified by that fire? It seems not: 1. Because that fire will only rise as high as the waters of the flood, but the flood did not reach the sphere of fire; therefore the element of fire will not be purged by the final purification. 2. Besides, the gloss says upon Rev. xxi., "I saw a new heaven," &c., it is indubitable that the change of the air and earth will only be by fire, but it is doubtful as to water, which is believed to have purification in itself; therefore, at least, it is not certain that all the elements will be purged. 3. Further, a place of perpetual infection is never purged; there will be such infection in hell, and as hell is placed among the elements, therefore, &c. 4. Moreover, the terrestrial paradise is contained in the earth, but that will not be purged by fire, because the flood did not rise so high,* as Bede and Lombard say; therefore, &c. But against this is the gloss above quoted on 2 Pet. iii., that that fire shall consume the four elements.

* See the exceedingly interesting article "Paradies" in Herzog's Encyclopädie, vol. xx. (supplement), where the true site of Paradise seems to be at last conclusively and satisfactorily fixed on the Shat el Arab; and where the thorough agreement of the geographical features of the country with the Mosaic account, in every particular, appears to be demonstrated. There is also an interesting view in it of the old notions about Paradise as belonging half to earth and half to heaven, &c.

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Conclusion. The impurities of the elements which arise from their mixture will be purged by fire. Some say that the fire shall ascend to the highest part of the space containing the four elements, that so they may be totally purged, both from the infection of sin, whereby even the highest parts of the elements are infected, as is evident from the smoke of idolatry infecting the upper regions; and also from corruption, because the elements in all their parts are corruptible. But this opinion is repugnant to the authority of Scripture, which says, 2 Pet. iii., that those heavens which were purified by water are kept in store unto fire. And Augustine, that that world which perished by the deluge is reserved unto fire. Now it is agreed that the flood did not rise to the highest part of the space of the elements, but only to 15 cubits above the height of the mountains. And besides, it is known that any vapours whatsoever, or smoke, raised from the earth, cannot pass through the whole sphere of fire, so as to arrive at its highest part. And therefore the infection of sin reaches not to the aforesaid space. The elements also cannot be purged from corruptibility by the subtraction of anything which fire may consume, but the impurities of the elements which arise from their mixture may be so consumed. But such impurities are chiefly about the earth, up to the middle interval of the air, whence, up to that space, the final fire will purge the elements. For to such a height did the flood reach, which may be estimated with probability from the height of the mountains, which the waters transcended by a determinate measure.

As to the 1st, we grant it. For the 2nd, the reason of the doubt in the gloss is expressed, because, namely, water is believed to have in itself the power of purifying; yet it has not the power of such purification as is suitable to the future state, as appears from what has been said. 3rd, That purging is chiefly for the end of removing all imperfection from the habitation of the saints, and so, in that purifying, all that is filthy will be gathered together to the place of the damned; whence, hell will not be purged, but the dregs of the whole world will be brought down to it, according to Ps. lxxiv., the dregs of it are not emptied, all the sinners of the earth shall drink thereof. 4th, Although the sin of the first man was committed in the earthly paradise, yet that place is not the place of sinners, as neither is the empyrean heaven, for out of either place, man and the devil were cast immediately after their sin; whence that place needs not purification.

Art. VII., Whether the fire of the last conflagration ought to follow the judgment? It seems so, 1st, for Augustine lays down

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this as the order of events which are to happen in the judgment, saying, in or about that judgment we have learned that these things are to be, Elijah the Tishbite, the conversion of the Jews, Antichrist persecuting, Christ coming to judgment, the resurrection of the dead, the separation of good and bad, the burning of the world and the renewal of the same; therefore, &c. 2nd, Besides, Augustine says, when the wicked have been judged and sent into everlasting fire, the figure of this world will perish by the burning of mundane fires; therefore, &c. 3rd, Again, the Lord coming to judgment will find some alive, as is evident from 2 Thes. iv., where the apostle, speaking in their person, says, "then we who are alive and remain unto the coming of the Lord," &c., which could not be if the burning of the world were to precede it, because they would be dissolved by the fire; therefore, &c. 4th. The Lord will judge the world by fire, and so the final burning seems to be the execution of the sentence, or of divine judgment; but the execution follows the judgment; therefore, &c. But against this is Ps. xcvi., "fire shall go before Him." Besides, the resurrection will precede the judgment, otherwise every eye would not see Christ judging; for the saints who rise will have spiritual and impassible bodies, and therefore they cannot be purified by fire; when yet Lombard says in the words of Augustine, that by that fire shall be purified whatsoever in any needs to be purified; therefore that fire will precede the judgment.

Conclusion. Since the resurrection of the dead will precede the judgment, the burning as respects the purging of the world must precede the judgment, but as respects the act of that fire by which it involves the wicked, the judgment of fire will precede the conflagration. The burning shall in actual reality, as to its beginning, precede the judgment, which may be manifestly inferred from this, that the resurrection of the dead precedes the judgment, which is plain from 1 Thess. iv., where it is said, that those who have fallen asleep shall be caught up in the clouds, into the air, to meet Christ coming to judgment. The common resurrection, and the glorification, of the bodies of the saints, will be simultaneous, for the saints rising will resume glorious bodies, as is clear from 1 Cor. xv., it is sown in dishonour, it is raised in glory. Also when the bodies of the saints shall be glorified, the whole creation at the same time shall, in its own manner, be renewed, as is evident from Rom. viii., the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God; now when the burning is a disposition to the aforesaid renovation, as appears from what has been said, it may be manifestly inferred that the

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burning, as to the purging of the world, will precede the judgment, but as to some act, by which namely, it will involve the wicked, it will follow the judgment.

As to 1, Augustine does not speak by way of determining the matter, but by way of giving his opinion, which appears from this that follows, "That all which things are to come we must indeed believe; but in what modes and order they may come, experience will more clearly teach at the time, than the intelligence of man at present avails perfectly to reach. I think, however, that they will come in the order in which I have mentioned them." Therefore, it is manifest that he said these things in the way of giving his opinion. And similarly as to 2. As to 3, All men will die, and rise again; but yet those are said to be found alive who shall live in the body till the time of the burning. 4. That fire does not execute the sentence of the judge, except by involving the wicked; and as to this, it will follow the judgment.

Art. VIII. Whether that fire will have such an effect upon men as Lombard says? It seems not; for 1, That is said to be consumed which is reduced to nothing. But the bodies of the wicked will not be reduced to nothing, but will be conserved for ever to suffer eternal punishment: therefore, that fire will not consume the wicked. 2. If it be said that it will consume the bodies of the wicked, in so far as it shall resolve them into ashes, it may be said, on the other hand, that as the bodies of the wicked, so also of the good, shall be reduced to ashes; for this is the prerogative of Christ alone, that His flesh should not see corruption: therefore, the good then found will also be consumed. 3. Besides, the infection of sin abounds more in the elements according as they enter into the composition of the human body, in which is the corruption of original sin even in the case of the good, than in the elements existing out of the human body; but these will be purged on account of the infection of sin: therefore, much more must those be purged, whether existing in the bodies of good or bad; and so the bodies of both must be resolved. 4. Moreover, as long as the pilgrim condition endures, the elements act similarly upon good and bad; but that condition will continue even in that conflagration, because, after the condition of this pilgrimage there will be no natural death, which yet will be caused by that conflagration; therefore, that fire will act equally upon the good and the bad; and so it does not seem that there will be any difference between them, as Lombard says, in susceptibility to the effect of that fire. 5. Again, that conflagration shall be finished, as it were, in an instant; but many will be found alive

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in whom will be many things requiring to be purged; therefore, that conflagration will not suffice for their purification.

Conclusion. The fire will act naturally before the judgment, both upon the good and the bad who will be found alive, by reducing the former to ashes; but the wicked will be tormented by the action of that fire, while the good will be free from all pain. That final fire, in respect that it shall precede the judgment, will act as an instrument of divine justice, and also by the natural power of fire. With respect, therefore, to its natural power, it will act similarly upon the evil and the good who shall be found alive, by resolving the bodies of both into ashes. But, so far as it shall act as an instrument of divine justice, it will affect different persons differently as to the sense of punishment. For the wicked will be tormented by its action, while the good, in whom nothing to be purged shall be found, will feel no pain at all from the fire, like the children in the fiery furnace, Dan. iii., although their bodies will not be preserved in their integrity, as were those of the three Hebrews; and this may be effected by divine power, that they may suffer the resolution of their bodies without the torment of pain. But the good in whom something to be purged shall be found will feel the torment of pain from that fire more or less, according to the diversity of their merits. But with regard to the action which the fire will have after the judgment, it will affect the damned only, because all the good will have impassible bodies.

As to the 1st, therefore, consumption there is not taken for annihilation, but for resolution into ashes. 2. Though the bodies of the good will be reduced to ashes by the fire, yet they will feel no pain from this, like the children in the furnace; and in this respect there is a difference between the good and the bad. 3. Elements existing in human bodies will be purged by fire, even in the bodies of the elect; but this, by divine power, will be without the torment of pain. 4. That fire will not act only according to the natural power of the element, but also as an instrument of divine justice. 5. There are three causes wherefore those found alive may be suddenly purged. The first is, That in them there will be found few things requiring purging, since they shall have been purged by the preceding terrors and persecutions. The second is, Because that when alive they shall voluntarily endure punishment; for punishment voluntarily endured in this life purifies much more than punishment inflicted after death, as is evident in the martyrs; because, if anything needing purgation is found in them, it is taken away by the pruning knife of suffering, as Augustine says—although the punishment of martyrdom is brief compared with that

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which is endured in purgatory. The third is, Because that heat will gain in intensity as much as it loses by the shortening of its duration.

Art. IX. Whether that fire will involve the reprobate? It seems not. 1. Because, upon Mal. iii., He shall purify the sons of Levi. The gloss says we read of two future fires: one which will purify the elect, and precede the judgment; another which will torment the reprobate. But this is the fire of hell, which will involve the wicked; and the first is the fire of the final burning; therefore, the fire of the final burning is not that which will involve the reprobate. 2. Besides, that fire obeys God in the purification of the world, and ought, therefore, when the other elements are remunerated, to be remunerated also, and especially since fire is the noblest of the elements. It does not seem, therefore, that it ought to be cast down into hell for the punishment of the damned. 3. Moreover, the fire which will involve the wicked will be the fire of hell; but that fire was prepared from the beginning of the world for the damned; whence it is said (Matt. xxv.,) "Depart, ye cursed, into everlasting fire, prepared for the devil," &c., and (Isa. xxx.,) "Tophet is ordained of old, yea, for the king it is prepared," &c. The gloss says "of old" means "from the beginning," and "Tophet" means "the valley of Gehenna;" but that fire of the final burning was not prepared from the beginning, but will be generated by the concourse of mundane fires: therefore, that fire is not the fire of hell which will involve the reprobate.

But against this is what is said of that fire in Ps. xcvi., "Shall burn up His enemies round about." Besides, it is said in Dan. vii., "A fiery stream issued and came forth from before Him!" gloss, that it should drive the sinners into Gehenna. Now, the authority speaks of that fire which we are now considering, as is plain by a certain gloss, which says there, that it may punish the wicked and purify the good; therefore, the fire of the last burning shall be sunk into hell with the reprobate.

Conclusion. The reprobate shall be involved in the fire of the conflagration, that whatsoever is foul and filthy may be thrust down into hell, as whatsoever shall be found fair and noble will be lifted up into the heavenly kingdom. The whole purification and renewal of the world will be ordered with regard to the purification and renewal of man, and so the former must be congruous to the latter. Now, that of the human race will be such, that the wicked will be separated from the good. Whence it is said (Luke iii.,) "Whose fan is in His hand, and He will thoroughly purge His floor; and will gather the wheat (that is,

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the elect) into His garner, but He will burn up the chaff (that is, the reprobate) with unquenchable fire." Whence so also shall it be with the purging of the world, that whatever shall be foul and filthy will be sent into hell with the reprobate, while whatever is fair and noble will be reserved in the superior regions for the glory of the elect; and so also will it be with that fire of the conflagration, as Basil says on Ps. xxviii., the voice of the Lord divideth the flames of fire, because the burning heat and gross matter that will be found in the fire will descend to hell for the punishment of the damned, while what in it is subtle and lucid will remain above for the glory of the elect.

As to the 1st, therefore, the fire that will purify the elect before the judgment will be the same with the fire of the conflagration, though some say the contrary; for it is suitable that, since man is a part of the world, man and the world should be purged by the same fire. Now, the fire which shall purify the good and torment the wicked is said to be two, both as to its office, and, in some manner, as to its substance; because the whole substance of the purifying fire will not be thrust down into hell, as was said. 2. That fire will be remunerated thus, by having what is gross in it separated from it, and thrust down into hell. 3. As the glory of the elect will be greater after the judgment than before, so also shall be the punishments of the reprobate; and, therefore, as clear brightness will be added to the higher parts of creation for augmenting the glory of the elect, so also whatever is foul in the creatures shall be thrust down into hell to increase the misery of the damned; and so it is not unsuitable if another fire be added to the fire of the lost, which was prepared in hell from the beginning.

Art. IV.—THE DAYS OF NOAH.*

The Bible tells us of a time when all the evils of sin and sinners shall be removed, and holiness fill the whole world. That blessed time will come just as certainly as to-morrow's sun will rise. But it is to be feared that very many good people are greatly and most dangerously deceived as to the manner of its coming. Many suffer themselves to be deluded with the false idea, that that time will gradually glide in upon the world, through the preaching of the gospel and the present administra-

* From the *Prophetic Times.*

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tion of things; whereas the Scriptures teach the direct opposite. Let us examine the Word of God on this point.

The inspired Paul says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared as with hot iron." "This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." Peter says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying: 'Where is the promise of his coming?' for since the fathers fell asleep all things continue as they were from the beginning of the creation." Jude says: 'Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." The blessed Jesus, in speaking of His second personal coming, says, "That day shall not come, except there be a falling away first." Many servants shall say: "My Lord delayeth his coming, and shall begin to smite their fellow-servants, and to eat and drink with the drunken; and the Lord shall come in a day when they look not for him, and cut them asunder, and appoint them their portion with hypocrites."

These are only a few of the many dark and awful descriptions in which the Word of God teaches us the abounding wickedness of the world up to the very day that Christ comes. Yea, so extensive and universal will be the wickedness and apostacy of the great mass of mankind to the last, that Jesus asks the question: "When the Son cometh, shall he find faith on the earth?" "As it was in the days of Noah, so shall it be also in the days of the Son of man."

What, then, were the characteristic features of the days of Noah? One simple, but awful, word describes the last period of the antediluvian world—that word is *wickedness.* The days of Noah were days of *wickedness,* abounding wickedness. People were not only giants in size, but also in wickedness. A portrait of those days has been drawn by an infallible historian. The Spirit

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of the living God tells us what was the character of the days of Noah :—

"And it came to pass, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. And the Lord said : 'My Spirit shall not always strive with man, for that he also is flesh.' There were giants in the earth in those days. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

Such is the picture, and the Son of God himself has told us that, "As it was in the days of Noah, so shall it be also in the days of the Son of man."

Let us, then, compare this account with the present times, and see how far the features of the one correspond with those of the other.

1. "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." This indicates depravity among the children of Seth, "the sons of God." Professors of religion married the profane, the pious mingled with the depraved without discrimination or distinction. Believers were "unequally yoked with unbelievers." The result was, that adultery, fornication, and lewdness of every description was everywhere dominant. Just such a state and condition of morals as such a conformity of the Church to the world would naturally produce, characterised the days of Noah.

And what is the condition of things in this respect at the present time? Do not the sons and daughters of God, *i.e.*, those who are so by profession, show a much fonder love and attachment to the sons and daughters of the world than they do to those who are truly and decidedly the Lord's? They realise no pleasure in their company. They seek, and vastly prefer that which is pleasing and captivating to the corrupt taste, which they can only find with those of the world. Hence you can always more readily find ten church-members willing to attend a party of pleasure than half that number to attend a prayer meeting or any religious service. Hence, also, the alarming amount of conjugal infidelity that prevails. The records prove that the present age is one of awful depravity—an age of adultery, fornication, and lewdness. Divorces, with the vulgarity and obsceneness brought forth in connexion with them,

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and the staple of conversation respecting them, are greatly multiplying, and the most shameful things in this regard are of almost daily occurrence. And any one having eyes to see, and ears to hear, and a judgment to discern, must admit that "the leprosy of lust, the gangrene of hell," has fastened upon the vitals of the world—that, in this respect, history is repeating itself, and that the present age answers to the days of Noah.

2. God then said: "My Spirit shall not always strive with man." The Spirit of God no longer wrought as aforetime. Wickedness had become so deeply rooted in the hearts of men, that divine truth was quite choked out. The preaching of the word ceased to have saving effect.

And have we not, to a most alarming extent, just such a condition of things at the present time? The minister of Christ may come before his people with his own heart full, and warm with the Spirit of his Master, and fully conscious of his fearful responsibility, proclaiming the most solemn and searching truths, and yet how few will believe him; how many will laugh at, and scoff, and deride his message. A most incorrigible hardness as regards the claims of God and the soul, characterises the great mass of mankind. Their hearts seem totally destitute of moral sensibility. Nothing seems to seize upon their hearts. All the enginery of truth, love, and judgment, plays upon them to no effect. All serious and soul-saving religion is despised. In the days of Noah they mocked and derided the messenger, and despised the message of salvation, and so it is now.

3. It is further said that "the earth was filled with violence." And what a record do the daily papers present, of the most shocking and diabolical crimes. Murders and assassinations, and wholesale butcheries, and defalcations, and peculations are of such frequent occurrence that they scarcely excite a moment's thought. And as with individuals, so with nations. The present age has been unprecedented for revolutions, rebellions, "wars, and rumours of wars." From one end of the earth to the other, war! war! war! and still there is no hope for the better. Everywhere vast preparations for battle are making, whilst monarchs hide their bloody purposes under promises of peace. The prophet's words are now being put into practical effect, "Proclaim ye this among the Gentiles, prepare war; wake up the mighty men: let all men of war draw near, let them come up: beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." At this present hour, the world is like a magazine, waiting only for the match to be applied to explode from end

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to end. And in point of violence, wars, and bloody conflicts the present times resemble the days of Noah.

4. Another feature of the days of Noah was, *the intense worldliness of the people.* The Saviour says "they were eating and drinking, marrying and giving in marriage," *i.e.*, they were given over to the most intense sensuality and forgetfulness of God.

And is it any better now? Is not the motto of the great mass of mankind at this time, "Eat, drink, get rich, and be merry?" A hundred are found ready to engage in any speculation where there is prospect for wordly gain, to every *one* willing to labour for the "one thing needful." Men are anxious to be rich, and for this they are ready to sacrifice health, principle, conscience, the soul, God, eternity, and all. Mammon is worshipped all over Christendom, even where idolatry is taught to be a deadly sin, and many professed Christians have no other God. The advice given by the oracle of Delphi,

"Make coin thy weapons, and thou'lt conquer all,"

is more practised than the commands of Jesus, and more trusted. The times of Noah are repeating themselves. And as a consequence of the intense worldliness of men, they are impatient of anything that would check them in their onward career. Noah's warnings of coming judgments were scoffed at and disregarded. And the same spirit prevails now. If you tell people that the day of the Lord is at hand, and urge them to prepare to meet the coming Judge, even otherwise good people take the place of scoffers, and scornfully ask, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

These striking coincidences should serve to point out to us our true place in the great calendar of time. They stand like landmarks and milestones to tell us where we are, and how near to our final goal. For "as it was in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." As the flood broke in upon the dreams of the self-deluded antediluvians, and as the fiery storm turned to deep and bitter wailings the riotous lovers of pleasure in the cities of the plain, even so the day of the Lord will soon flash its terrors upon the careless and ungodly. Surely the day is at hand.

May God help us to understand and believe this, that we may give our hearts to Jesus, become His determined friends,

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are fully corroborated in numerous incidental references of expressive significance. "And the Word was made flesh," (John i. 14.)—There is evidently an underlying allusion to the miraculous production of His humanity here. "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph," (John i. 45.) "The son of Joseph."—This was what He was popularly believed to be; but the Evangelist himself never calls Him so. He uniformly distinguishes Him as the Son of God. "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there," (John ii. 1.) "The mother of Jesus."—There is no hesitation on the part of the Evangelist to speak of her as such; on several occasions he so names her. "And when they wanted wine, the mother of Jesus saith unto Him, They have no wine." "His mother saith unto the servants, Whatsoever He saith unto you, do it," (John ii. 3, 5.) "Now there stood by the cross His mother and His mother's sister." "When Jesus therefore saw His mother and the disciple standing by, whom He loved, He saith unto His mother, Behold thy son," (John xix. 25, 26.) The following questions, as recorded by the Evangelist, also indicate his knowledge both of the nativity in Bethlehem and of the residence in Nazareth, and plainly confirm the other evangelists in their accounts of these events. "Can there any good thing come out of Nazareth?" (John i. 46.) "Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" (John vii. 41, 42.) Again, we have no account in John of the baptism of Christ, but we have a distinct corroboration of it in his account of the testimony of the Baptist. "I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God," (John i. 32–34.) In the same way, although we have no list of the apostles in John, as in all the other Gospels, we have Andrew and Peter, James and John, Philip and Nathanael introduced to our Lord in the very order in which their names are coupled together in the evangelical lists, and the number of them is mentioned once and again as twelve: "Have not I chosen you twelve?" (John vi. 70.) "And Thomas, one of the twelve, called Didymus, was not with them when Jesus came," (John xx. 24.) We have also no account in John of the casting out of devils, but we have a most explicit reference, in his

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own peculiar style and way, to the grand conquest of Satan, which was so strikingly illustrated and embodied in demoniacal dispossessions. "Now is the judgment of this world; now shall the prince of this world be cast out," (John xii. 31.) "The prince of this world cometh, and hath nothing in me," (John xiv. 30.) "Because the prince of this world is judged," (John xv. 11.) There is also no mention made in John of the agony in the garden, but the words of Jesus, when He rebuked Peter for drawing sword in His defence, allude very plainly to the prayer which He had so earnestly offered up under the agony: "Put up thy sword into the sheath; the cup which My Father hath given Me, shall I not drink it?" (John xviii. 11.) Then, besides all these and other references in John, which distinctly evince his knowledge of many facts related by the other evangelists, but omitted by himself, there are facts related by him which go to explain various references of the evangelists left unexplained by them from their omission of the facts in question. Thus they record the testimony of the false witnesses against Jesus at His trial: "This fellow said, I am able to destroy the temple of God, and to build it in three days," (Matt. xxvi. 61; Mark xiv. 58.) John alone records what Jesus really said upon the subject, and so explains, quite incidentally, how such an accusation could be brought against Him: "Then answered the Jews, and said unto Him, What sign showest Thou unto us, seeing Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body," (John ii. 18–21.) Thus also all the evangelists relate the triumphal entry of our Lord into Jerusalem, but John alone relates the occasion of it, which, probably for the prudential reason stated in our examination of his Gospel, they intentionally omitted. "The people therefore that was with Him when He called Lazarus out of his grave bare record. For this cause the people also met Him, for that they heard that He had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold the world is gone after Him," (John xii. 17-19.) But we cannot carry out this comparison and reconciliation of the evangelists any further under this head. It is enough to say that, when a person's life is written by different parties, one of whom exhibits him mainly in his public, and the other in his private character, while of course there is such a basis of resemblance in the two biographies as serves to identify the subject of them, it is impossible to consider them harmonious

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unless the different stand-points of their authors are taken into account, and proper allowance is made for the specific characteristics of their distinctive views. Just so is it with the Gospels. Many supposed and alleged discrepancies vanish whenever we contemplate them from the proper point of view. Where discrepancies were said to exist, we observe the nicest harmonies, the most admirable, undesigned coincidencies. We also at once perceive how one evangelist records one class of facts, and another evangelist another class of facts, according as the facts fall in with their respective objects; and how, in recording even the same facts, the one and the other should notice different circumstances connected with these facts, without infringing upon the perfection of any one of the Gospels, as viewed from its own particular stand-point; and how, in short, without regarding the Gospels as merely supplementary or corroborative of one another, we may make them serve this purpose by the exhibition of their unintended and unfettered harmonies, while at the same time we come to apprehend and to appreciate the purpose of the Spirit of God in an omission here, and an addition there, in now presenting one fact in a certain relation, and again presenting it in another relation, and in so giving us a different view in one Gospel from that which is given us in another Gospel.

II. Let us advert to *the harmony of the evangelists in what they do relate in common.* Under this head there opens up a most extensive field of observation and investigation, on which, however, we can hardly enter. We must limit ourselves on various accounts. Two observations will serve us here.

1. First, We may shortly notice *their harmony in the views of Christ which they present in common.* That a particular view of Christ predominates in the separate representation of each of the four Gospels we have sufficiently proved already. In Matthew we see Him in His covenant royalty as the Son of David; in Mark in His laborious ministry as the Servant of God; in Luke in His common humanity as the Son of man; and in John in His true Divinity as the Son of God. To advert to the cherubic symbols by which, from the earliest ages, they have been commonly distinguished: Matthew portrays the lion, Mark the ox, Luke the man, and John the eagle. This arrangement, it is true, is not uniformly adopted. The commentators of the Church of Rome, along with many others, follow the order of the cherubic forms, as in the vision of Ezekiel. They see the man in Matthew, the lion in Mark, the ox in Luke, and the eagle, of course, in John. Nor is it surprising that there should be this diversity of arrangement. It

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is just as with the cherubim themselves. According to the prophet each of them had the four faces, although it was at the same time apparently distinguished by one which was more prominent than the rest. So in the Gospels. The view of each is not to be found in itself only; we find traces of it in all the others. With that which in each is distinctively its own, the whole four have resemblances and affinities which are common to them all. And hence, as it is also said of the cherubim, "Two wings of every one were joined one to another;" and again, "They four had one likeness." The view peculiar to one Gospel seems in many places to join and even to identify itself with the view in another Gospel. You find the Son of David in Mark, Luke, and John, as well as in Matthew; you also find the Servant of God in Matthew, Luke, and John, as well as in Mark; you find the Son of man in Matthew, Mark, and John, as well as in Luke; you also find the Son of God in Matthew, Mark, and Luke, as well as in John; in short, it just comes to this, that while each has his own distinctive view standing out in prominent relief, they all distinctly recognise one another's view, and more or less embrace it, and incorporate it with their own, so that with all their obvious diversity, they are thus in perfect harmony; they exhibit but one Christ, who is at once, in symbol, lion, ox, man, and eagle, and in fact the Son of David, the Servant of God, the Son of man, and the Son of God.

2. Secondly, We may as shortly notice *their harmony in the incidents and facts respecting Christ which they record in common.* These incidents and facts are so few that they may all be stated in little more than a single sentence. There is, first, the feeding of the five thousand men, besides women and children, on the five loaves and the two fishes. The miracle is related in all the Gospels—in Matthew xiv., in Mark vi., in Luke ix., and in John vi. It is the only incident in the life of Christ, prior to the events of the Passion week, which they all relate, and we may therefore very warrantably conclude that it is full of significance, and that the instruction of it is to be viewed in its connexion with all the characters and relationships which He sustains as the Son of David, the Servant of God, the Son of man, and the Son of God. Then we next find them all relating the important events of the Passion week. The riding into Jerusalem, the treachery of Judas, the resistance of Peter in the garden, and his thrice repeated denial in presence of the servants and the soldiers, the trial before the Sanhedrim, the arraignment before Pilate, the liberation of Barabbas, the condemnation, the crucifixion, the raiment-partition, the death, the

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burial, the resurrection,—all these events are alike related, with of course many circumstantial varieties, in all the Gospels. Again, it is to be observed that these events, and the instruction of them, must be viewed in their connexion with all the characters and relationships which He sustains as the Son of David, the Servant of God, the Son of Man, and the Son of God. The Son of David rides in triumph into Jerusalem, suffers, dies, rises from the dead. The Servant of God rides in triumph into Jerusalem, suffers, dies, rises from the dead. The Son of man rides in triumph into Jerusalem, suffers, dies, rises from the dead. The Son of God rides in triumph into Jerusalem, suffers, dies, rises from the dead. We do not enter on the examination of the various accounts of these events; *that* would involve us in an investigation which is by far too extensive and too important to be disposed of in the time at present at our disposal. We content ourselves with the simple statement that the events in question, together with the miracle of the loaves, comprise the whole of what literally forms the common testimony of the Gospels. In all other respects they may be said to be harmonious, though not coincident, or four, though one; here they are not only harmonious but coincident, or one, though four. Let us commend their various narratives to attentive prayerful perusal; they will largely repay all the study which may be bestowed upon them.

We now conclude this examination of the characteristics of the Gospels. It is not for us to judge what amount of benefit may have been imparted by them; at the same time we trust that something has been done to aid in the intelligent reading of the Gospels; and if so, then the time and labour spent on them will have been far from lost, will have been not unprofitably bestowed. The Gospels are indeed worthy of all the study that can be bestowed on them. 'If it was true of our blessed Lord that "never man spake like this man," the remark may be extended unto them. Never were books written like these books. Never Gospels like these Gospels, so simple in style, yet so profound; so unadorned in their heavenly beauty; so consistent and harmonious, even to repetition, in their grand outlines, and so rich in their multiplied diversities; they contain an evidence of truth and reality which defies all the vain efforts of unbelieving minds; they are a treasury of wisdom and grace, that is able to supply the deepest wants and remedy the most grievous miseries of a fallen world. Like the heavenly cherubim, each has its own peculiar character, and reveals a separate aspect in the love of Christ; but they all unite as with a voice of thunder in uttering the same invitation to sinners; Come, see a man who is at

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once the Son of David, the Servant of God, the Son of man, and the Son of God;—is not this the Christ? And every humble heart will respond to the invitation, and in responding to it will have to say like the Samaritans of old, Now we believe, for we have seen Him ourselves, and know that this is indeed the Christ, the Saviour of the world.' *

It might be expected that we should here offer some observations on *the practical use to be made of the harmony in diversity which we have now seen to characterise the fourfold view of Christ in the different Gospels.* And certainly the subject is fertile enough, prolific enough, so that we might have swept over a very large field of valuable reflection. That we mean to restrict ourselves is not owing to any deficiency of material. It is exactly the reverse. We prefer to advert to but two things, in the hope that, limiting ourselves to them, they may be the more faithfully considered and applied. The one is, That there is an infinite fulness of gracious supply in Christ to meet all the wants of His disciples. Does not the fourfold repetition of the miracles of the loaves teach us that? No commentary which overlooks or in any way ignores this lesson can do justice to the repetition. We are in a desert—thousands of men, besides women and children. Whence shall we buy bread that all may eat? We do not need to buy at all. "Jesus said, My Father giveth you the true bread from heaven. For the Bread of God is He which cometh down from heaven, and giveth life unto the world." "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." The other is, That this infinite fulness of gracious supply is only to be partaken of in the faith of Christ as the once crucified but now glorified Redeemer. And hence also the fourfold repetition of the history of His death and resurrection. Some are arrested by the history of the incarnation. It holds them fast. They say that they cannot get past the Bethlehem-manger to the Jerusalem-cross. But the Gospel of Jesus Christ is only, as it were, begun in the incarnation of the Bethlehem-manger. We never get to the heart of the Gospel till we find our way to Calvary. The Bread of life is, in symbol, not the unbroken wafer of Rome's idolatry, but the broken bread of the true Scriptural Communion. It is, in reality, the atonement-sacrifice of the Lamb of God. There is a sense in which the all of religion may, no doubt, be said to centre in the Person of our Lord. "Thou art the Christ, the Son of the living God." We

* Birkes's Horæ Evangelicæ, p. 550.

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do not wonder at the approval of that confession :—"Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." At the same time, it must not be forgotten that, when Peter immediately went on to express himself in opposition to the cross, the benediction was at once exchanged for a malediction, the like of which is next to unparalleled in the Word of God—"Get thee behind me, Satan." The conclusion is plain enough. If the cross of Christ is in any way obscured, if the atonement of Christ is in any way denied, men may say what they please about the Person of Christ, they may appear to be full of love to Him—very Peters in the fervour of their zeal, and affection, and courage for Him; but He will not have them for His disciples. Let them put away His cross, and He will only identify them with Satan. "Tell no man that I am Christ till I have suffered, died, risen from the dead; because, till I am Christ the sufferer, Christ the sacrifice, it is really of no consequence to the world whether or not I am Christ at all." It is on this account that we have the crucifixion and the resurrection of Christ in all the Gospels. There is no Gospel without a *crucified* Saviour. There is no Gospel without a *risen* Saviour. There could be none. "I am the Living One that was dead, and behold I am alive for evermore," is the very essence, the sum and substance of the Gospel. The saying, "No cross, no crown," is now quite commonplace—so commonplace that few think anything about it, except as a phrase of happy alliteration. But there is a great reality covered by it, as we see in the fourfold history of the Cross; and it is not less true in the history of His disciples than it is in His own. Let *them* consider it, ponder it. Only let it be taken in its entireness; so that, when the cross comes, they may not fail to look forward to the crown which is coming too, like "Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God." "It is a faithful saying; for if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him."

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ART. II.—THE TIMES OF THE GENTILES.

"AND Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles are fulfilled." These words, uttered by our Lord in His memorable prediction concerning the fall of Jerusalem and the end of the world, afford the most certain clue to those interpreters of prophecy who believe that we are fast approaching the close of this dispensation. It may be, it often does happen, that men are mistaken in their interpretation of the "signs of the times," and imagine when they hear of wars and rumours of wars that the end is at hand; and yet it may not be, for the times and seasons are in the hand of the Almighty, and He may think fit to restrain the vials of wrath; and as He once respited the Canaanites and Nineveh, so also He may give the guilty nations of Christendom a brief space for repentance. It is now almost three-fourths of a century since men looked upon the French Revolution, and the sanguinary conflicts of the Napoleonic wars, as the final convulsion which should usher in a millennium of peace. But that passed away, though Europe has never since recovered from that terrible shock which overturned dynasties and thrones, and loosened the foundations of our social system. That struggle seemed, indeed, to be but the prelude of a fiercer conflict when, under a leader equally ambitious, equally crafty, but more powerful than Napoleon, the nations shall again stand marshalled, like Israel and the Philistines in the valley of Elah, army against army. Then long ago the Moslems seemed doomed, when the Russian led his conquering hosts almost within sight of his capital, when Mohamet Ali menaced Constantinople, and was only restrained by the might of England; or still later, when the Western Powers met the legions of the Czar under the walls of Sebastopol, and wrested from them, for a time at least, their prey. And still this great Gentile power, the Turkish empire—dismembered, exhausted, and worn by long decay—retains a certain vitality, though its energy seems more to be the spasmodic effort of a galvanized body than the result of real and national vigour. Despite all the machinations of secret foes and open enemies, the folly of its rulers, the degeneracy of its people, that power still holds in its grasp the fairest provinces of Europe and Asia.

How do we account for those things? What power is it which restrains the hosts of Russia, and still maintains the miserable Turk in possession of a land which he wastes and desolates? Men will say it is the craft of statesmen seeking to preserve the balance of power; it is the jealousy of European

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powers who will not permit one potentate to obtain the inheritance of Moslem; or it is a certain inherent strength which the Turk derives from the fanaticism of race, from the splendid position which he occupies as guardian of the Hellespont. All these reasons have been given, and yet all are unsatisfactory; and still to the reasoning mind the question remains unanswered, How are the winds restrained? How has the impending ruin been so long averted?

We turn now to a record which cannot fail—to the sure word of prophecy. We look to God's dealings in the past, and seek from them to obtain a clue to the future. The history of this world is strangely interwoven with that of Israel,—God's chosen race. It is by a reference to his position and destiny that we may gain the clearest insight into the peculiar mission and the future career of those nations with whom he has been brought in contact; and thus we read the destiny of the Turk. It bears a striking analogy to that of the Canaanite who occupied the land of promise before the days of Joshua, God's chosen minister of vengeance. Like those nations of the Amorite, the Turk, debased by sensuality, by superstition, a slave to the lowest passions, to the most degrading vices, has never been reformed or made any advance in the path of permanent improvement. The god of this world has completely enslaved him. Weakened by his vices, and almost powerless, he now exists only by sufferance; but his existence depends not on the will of man, but of God. Why is this forbearance? Whence proceeds this long-suffering? Is God forgetful? Does He not hear the cry of His elect? Yes, He does hear, and will avenge them in His good time. The time is certainly approaching, it cannot long be delayed; still the bolt of vengeance, long expected, has been kept back, and the end is not yet. While the Gentile holds Judea, this dispensation shall last.

In the first covenant which God made with Abraham, He promised to give the land of the Canaanites to him and to his seed for an everlasting inheritance; and yet a time elapsed—long in the estimation of man—before the promise was realised, and the children of Israel were actually put in possession of the land. Long time they grew and multiplied in Egypt; while the Canaanitish nations built their cities high and fenced up to heaven, and reared their temples, and celebrated their idolatrous rites in groves polluted by sensual lusts and every abomination. And as it is with the men of our generation, so was it doubtless with that God-forsaken, God-contemning race. Many a prophetic cry had resounded through their streets, many a warning voice was unheeded, while it told

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of a coming judgment. They heard, indeed, of wars and rumours of wars. They heard a sound like the rushing of many waters, the marshalling of the hosts of the Lord of Sabaoth. There were surely men amongst them like Balaam whom God used as His inspired instruments to warn them, if haply they might hear and repent, before it was too late; but they heeded not, because their heart was hardened. Even when their doom was imminent, when the hosts of Israel, encamped on the banks of the Jordan, waited only for the signal to execute the divine vengeance, though with fear and mysterious awe they trembled at the approaching storm, yet they turned not from their evil ways, they humbled not themselves like the Ninevites in dust and ashes, or sought, by supplication, to avert the anger of a righteous God. No, all was impenitence, darkness, and despair. They had rejected the day of grace, and the day of vengeance had come. That word had gone forth which sealed irrevocably their doom, "The iniquity of the Amorites is full."

Thus may it be with the Moslem hordes who still occupy the land of Palestine, and trample on the ruins of Jerusalem; thus (a more awful thought) may it be with the nations of apostate Christendom. For them, too, the day of grace may be passed, the day of retribution may be fast approaching; and if this is the case, we look no longer for any great national reformation, for a sudden change, a great spiritual revival among those who have long sat in darkness and in the shadow of death. Many, indeed, will be summoned to come forth from Babylon, lest they be partakers in her plagues; many out of every nation and kindred and tongue will be gathered into the fold, until the true Church on earth has been completed, and the number of the elect filled up. And it is for this end that our missionary societies, our evangelical preachers, are pressing onwards, bearing the glad tidings of the gospel of Christ into all lands; not, indeed, in the expectation that all will be converted, that Hindoo and African will be gathered in by nations and tribes, but with the belief that many a poor heathen convert will turn to a God who will abundantly pardon, and follow the standard of the cross openly set up upon the mountains and the hills. "For this gospel of the kingdom must be preached (as a witness) unto all nations, and then shall the end come;" and therefore is it that God has put it into the hearts of Christian men to bestir themselves, and to work with increasing energy, and to devote their time and talents and influence to the evangelisation of the heathen, because they feel that the time is short, the night cometh when no man can work; and therefore, whatsoever their hand findeth to do, they must do it with all their might.

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We look, then, for a great increase of the Church of Christ by the conversion of individuals, especially among the heathen nations, to whom the gospel is proclaimed, for the first time, in all its simplicity and fulness; for it is always the poor and despised, and the suffering ones of earth who have gladly received, like the shepherds of Bethlehem, the tidings of great joy; and it is recorded in the history of our Lord's preaching, that the "common people heard Him gladly. But men have erred, and do err, in looking for universal national conversions during the present dispensation. A time, indeed, will come when the Spirit of the Lord shall be poured forth on all flesh—a time when "the knowledge of the Lord shall cover the earth as the waters cover the sea." But these words are not applicable to the present age. They shall be fulfilled in a far more glorious and peaceful time—a time such as Isaiah and the prophets have described, when "a king shall reign in righteousness, and princes rule with judgment; when the Lord shall reign in Zion before His ancients gloriously."

We understand that the expression, "the times of the Gentiles," refers especially to the period during which the Jewish people, exiled from the land of their fathers, shall witness the desolation of their inheritance, trodden down by those nations who bear sway in Palestine. Since the fall of the Roman Empire, many races have fought and contended for the sovereignty of the Holy Land. The Jew alone, the rightful owner, has never possessed any right or title to its soil. His title-deeds are not lost or forgotten, they are laid up in the archives of heaven to be brought forth in God's own appointed time. Meanwhile, the Roman, the Frank, lastly, the Turk, have occupied and ruled over the land; and now in these latter times it would appear that the great powers of earth are moved by some unaccountable impulse to strive for supremacy and dominion in Palestine, although the day of probation is nearly past, and ere long the sons of Israel may claim their long-lost inheritance. Thus an unseen power seems to be drawing on the nations to their appointed fate, and to prepare all for the final consummation, multitudes, multitudes, in the valley of decision.

The great question which concerns us as individuals, or as members of a community, is this: Have we actually arrived at that epoch, when it may be said that the iniquity of the Gentiles, like that of the Amorites, is at its full? If so, the days of Gentile supremacy are numbered, the vials of God's wrath, the bolts of divine vengeance, cannot be long restrained, the cup which the Jew has drunk must now be given into the hand of his oppressors.

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In the consideration of this most solemn subject, we are not left altogether without some guide to lead us through the mazes of doubt and conjecture. There are signs in the political world, coincident with the prophecies of Scripture, which indicate an approaching crisis, and the upheaval of the great social earthquake, which will signalise the close of this dispensation, when all the fierce and lawless passions of men will be unchained the sea and waves roaring, and nation shall rise against nation, and kingdom against kingdom. But besides these signs, the Scriptures has especially delineated the character of these latter times, and described the moral aspect of the world in language which cannot be mistaken. We may err in our anticipation that certain wars or political convulsions are the actual beginning of the last great controversy of this world. Thus men have erred regarding the wars of Napoleon and the sanguinary contest in the Crimea. Men often attach great importance to events which are perhaps but lightly esteemed in the counsels of God; but the great spiritual conflict between the powers of light and darkness is one of far greater interest —far more important than any strife of earthly potentates. We know that in the last days Satan will exhaust every effort, and put forth all his power to retain the nations of mankind under his subjection. He knows that his time is short, therefore he will strive hard for the mastery. We know not whether the war in heaven between Michael and the Dragon has yet taken place. Until then, it would appear that Satan has access to the heavenly places, where he is permitted to accuse the saints, and to prove them, as in the case of Job and Peter. This power and influence he will no longer exercise, when, with his angels, he is cast out into the earth; therefore he will rage more terribly, and blaspheme the God of heaven. "Woe, then, to the inhabitants of the earth and sea." The presence of Satan and his angels will, doubtless, be manifested in the latter days by a sudden and general increase in wickedness. The flood of ungodliness shall overspread the earth. If, then, we find that this mystery of iniquity has begun to work; if the masses are becoming leavened with infidel and socialist doctrines, which tend to the subversion of all law, human and divine; if there is a loosening of those foundations on which society must rest, an impatience of moral restraint, a denial of moral obligation; above all, if those who hold a high position, and have been long honoured as pillars in the Church, do suddenly, in a manner almost unaccountable, give up their ancient faith, and endeavour to mislead others, are we not justified in believing that the time has actually arrived, or is nigh at hand, when, as the apostle

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says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

If we look back upon the history of mankind, we shall find that every age has been remarkable for certain characteristics by which it may be especially noted and defined. Thus in the earlier ages, after the introduction of Christianity, men were remarkable chiefly for an excess of faith or rather credulity. They believed in miracles and signs, in the efficacy of relics and pilgrimages, and in the supernatural powers of hermits and holy men. Upon this blind, unreasoning faith was built the gigantic fabric of the Papal power, with its dogmas and claims to infallibility, its saints, and martyrs, and ritualistic observances. From hence, too, was derived that wild enthusiasm which urged the warriors of Europe to take up the Cross for the recovery of the Holy Sepulchre from the Saracen. It was an age when the power of the priest counterbalanced that of the sword, and man sought to expiate a career of violence and crime by their devotion and liberality to the Church. Then followed an age when the light of knowledge, once imprisoned in the monastery or the cloister, burst forth and spread everywhere throughout Europe, and the minds of men were enlightened, and their eyes were opened, and they would no longer tolerate abuses, or bow without a murmur at the mandate of priest or Popes. A reformation of religion was the result, in which, while some sought to eradicate the evils and reform the abuses in the Church of Rome, others, amongst whom the British nation was pre-eminent, disclaimed all allegiance, and shook off altogether the yoke of the Papacy. It was indeed an age when reason and liberal opinions and free discussion held sway among men, and yet that freedom of thought and opinion did not degenerate into infidelity. The so-called triumph of human reason was reserved for a later time. Man had not yet attained to that lofty summit of philosophy which utterly disdains all those slavish fetters which religion and religious ordinances bind around the soul. They still with child-like simplicity clung to forms of faith and creeds, and they sought some definite rule of action, some sure standard of right and wrong, and happily for them and for the world they found present peace, and the hope of eternal salvation, by returning to the ancient sources of Christianity, and by building up again the Church upon the old foundation laid by the apostles and martyrs, the edifice of which Jesus Christ himself was the chief corner-stone. It had been well for the future generations of mankind if, having found the old paths, they had stood in them, and had not suffered themselves to be again deceived and led astray; but unhappily

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there came a reaction, and Rome by degrees almost regained her lost supremacy. Slowly the mists of superstition crept over Europe. The Jesuits, devoted soldiers of the Pope, and the other monastic orders, spread themselves everywhere throughout the land, and allured the nations by their subtlety and craft, by sensual forms of religion and high pretensions to superior sanctity, and by lives of austerity and self-denial; and along with these they set up the terrible power of the Inquisition, which crushed out altogether by persecution, by exile and the sword, the rising spirit of Protestantism in the southern states of Europe, Austria, France, Italy, and Spain, openly rejected the gospel, and cast out its professors. They even persecuted them to the death, and became the firm adherents and supporters of the Papal power and of Romanism. Thus have they remained unto this day; thus we believe they will remain to the end, nationally impenitent, nationally unforgiven. To them, to the upholders of the Romish Church, to the followers of the beast and the false prophet, may the solemn words of the apostle be applied, "For if after they have escaped the pollutions of the world, they are again entangled therein, the latter end is worse than the beginning. The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

Such has been the character of successive ages of our race since the Christian era. There was first the hatred of idolatry, of images, and symbols, and rites, which savoured of ancient heathenism, and an earnest adoption of Christian faith and practice consequent on the teaching of the apostles and their successors. These various heresies crept in, and superstitions, additions to the faith once delivered to the saints, and the human mind untutored and childlike rested in a blind belief, and gave itself up to the despotism of the Romish Pontiff. Then after a season men rebelled against the Pope, and sought to regain the freedom of the soul. And they partially succeeded; the veil was uplifted, the light shone through the darkness, but all did not comprehend it. Many came forth out of Babylon, even nations and people who will not, we trust, be hereafter partakers of her plagues. But many lapsed again, and went greedily after the error of Balaam for reward, many who will perish in the gainsaying of Core.

The present condition of the Papal power seems to be an awful illustration of our Saviour's parable on the unclean spirit. Their last state is worse than the first. There may not be now in the world the same blind credulity, the patient, unreasoning acquiescence in arbitrary power and assumptions of infallibility.

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But a worse demon has come instead, a demon of infidelity, which scoffs at all religions, all institutions, whether those of man or of God, which openly derides the authority and principles of the gospel, which chooses Barabbas instead of Christ, and cries out with the apostate Jews, Away with Him. We will not have this man to reign over us. And now, before we enter on the consideration of the present age in which we live, let us briefly recall what the Scripture says about the especial types of moral evil which shall be the characteristic of the latter days. First, our Saviour says, "False prophets (or teachers) shall arise and deceive many." "And because iniquity shall prevail, the love of many shall wax cold." As the days of Noah were, so shall the Son of man be. The days of Noah, that is, the epoch immediately preceding the flood, appear to have been especially noted as a time of open ungodliness, of daring impiety and sensual indulgence. They were eating and drinking, marrying and giving in marriage. There will also be little natural affection; the ties of family and of kindred will be lightly regarded. The brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and cause them to be put to death. It will be a time also of terror and uncertainty, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." A similar testimony is given by the apostles. St Paul says, "In the last days men shall be lovers of themselves, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, traitors, heady, high-minded, lovers of pleasure more than lovers of God." How exactly has the apostle followed out the description given by his divine Master. But he adds another very significant characteristic, "Having a form of godliness, but denying the power thereof." James seems also to indicate the covetousness and sensuality so prevalent in the latter days. "Go to now, ye rich men, weep and howl for the miseries that shall come upon you. Your riches are corrupted. Ye have heaped treasure together for the last days. Ye have lived in pleasure on the earth, and been wanton." And then he exhorts those who suffer persecution to be patient, for the coming of the Lord draweth nigh. It would seem that the mind of the inspired apostles was led onwards from the contemplation of present evils, to consider the far greater calamities and more flagrant guilt of the latter days, even as our Saviour passed from the consideration of the destruction of Jerusalem and its temple, to that of His second coming and the end of the world.

St Peter speaks very plainly, "that there shall come in the

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last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This infidel argument, drawn from the unchanging character of the works of God's creation, has often been made use of by those who assert the eternity of matter, and practically deny the necessity or the existence of a Creator of a great First Cause. And such an argument we may well believe that the impious scoffers used in "the days of Noah," when they heeded not his warning, and laughed at his inspired denunciations. Jude almost repeats the words of Peter, that "there should be mockers in the last time, who should walk after their own ungodly lusts."

Here is the record, here we see faithfully delineated the prevailing characteristics and the vices of the last days. There is a remarkable coincidence in the testimony of all the witnesses. From this testimony we gather, that in those days infidelity, arising from exalted ideas of human wisdom and the might of intellect, covetousness, the inordinate love of wealth, the worship of mammon, religiousness, that is, an outward seeming and form of godliness which manifests itself in vain, ceremonial and ritualistic forms and gorgeous display; these, combined with actual impiety, sensualism, and devotion to the pleasures of this life—these are the signs and tokens which, when we find them prevailing among men, we may conclude that the time spoken of by our Lord and His apostles is near—even at our doors.

And so we believe that we are approaching very near to the final consummation, when the vials of God's wrath will be poured forth on the guilty. For, looking on the present state of the world, we cannot see any hopeful sign of general improvement, or a tendency among the masses to progress in Christian faith and practice, but rather the reverse. There is a continual agitation in the lower strata of our social system, a sullen, brooding discontent, the jealousies of classes, the contest between labour and capital, which has produced widespread misery and unnatural crime, men are absorbed in the struggles for wealth, and engage in the wildest speculations, careless of the means by which riches are acquired, provided only they succeed. Who that beholds the feverish haste, the running to and fro everywhere in quest of gain, can deny that the lust of riches is a conspicuous vice of our age, and this wealth is employed chiefly to procure sensual enjoyment, to pander to the lust of the flesh, the lust of the eye, and the pride of life. In America they speak blasphemously of the

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power of "the almighty dollar." Then have we not scoffers, heady, high-minded men who believe in a millennium to be brought in by human wisdom; who calculate and analyse the sacred records, until they deny the inspiration of the Bible; who even openly assert that there is no hell or eternal punishment, no righteous Judge who will not spare the guilty. Then we have those who profess a form of godliness, the solemn dreamers who extol churches and rituals, and talk of Christian unity and apostolic successions, until finally they arrive at the goal to which all these things inevitably tend, and fall into the snare of Popery. We fear that many are thus drifting onwards insensibly towards the abyss of infidelity, or the fatal delusions of Rome. They have lost the only safe guide, and now their bark wanders helpless amidst the waste of waters. And where is their help, where the refuge for those who are wearied with the continual strife and din, the clash of contending factions and adverse interests. They look forth on the earth and behold darkness and sorrow. All seems uncertain, all insecure. The nations groan beneath their burdens, but they dare not shake them off. The rulers cry peace, peace, while they grasp their swords and prepare for war, have an unsettled, distrustful doubting, because they feel the foundations slipping away, and "when the Son of man cometh will He find faith on the earth." So our hopes no longer rest upon some mighty ruler of mankind, some statesman, or warrior, or philosopher, who, by his single will can change the course of events and alter the destiny of the world. Like the Preacher, we seem to say, All these things have we tried, and what is the result? "Vanity of vanities, all is vanity." "Mene, mene, tekel, upharsin," "All has been weighed in the balance and found wanting." But all is not lost because human intellect has failed to solve life's problem, and human might was unable to contend unaided against the powers of Satan and sin. There is still a stronger than the strong man, and our weakness has but served to magnify the power and goodness of a merciful God. And when the last page of our earthly record is closed, and time for us is no more, one truth alone will stand forth clear and steadfast, like the pillar blazing afar over the wilderness, a truth confirmed by the testimony of six thousand years. It is that no mortal man, no saint or angel, could atone for man's guilt, or bring happiness and peace to a ruined world. That work could alone be accomplished by the Incarnate God. By no other, as the Apostle says, is there salvation, for there is none other name given under heaven by which we may be saved. No other can restrain the tumult of the nations, and

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the wrath of kings, except the Lord, who sits above the water-flood, and rules the people with a rod of iron. No other can bring peace except Him of whom it is written, "Thou wilt keep him in perfect peace whose mind is stayed on thee. Trust ye therefore in the Lord for ever; for the Lord Jehovah is everlasting strength. Trust in Him for safety in the day of wrath;" who has said, "Come, my people, enter thou into thy chambers and shut thy doors about thee;" hide thyself as it were for a little moment until the indignation be overpast. The people of the Lord will be preserved amidst the trials and tribulation of the latter days, even as the ancient Christian Church was preserved when Jerusalem was trodden down by the Gentiles. It matters little to those whom the Lord has chosen out from every people under heaven, to the elect, whom he keeps as the apple of an eye, how soon the judgments may fall upon a guilty world. Their cry has ever been, "Come, Lord Jesus, come quickly." It matters much to the ungodly, the impenitent, to the careless livers of this world, when the Lord arises in His wrath to shake terribly the earth. It may be, that for the nations of mankind the time has arrived when their destiny for good or evil has been determined, when he that is unjust shall be unjust still, and he that is righteous shall be righteous still. And we are almost disposed to think that such may be the case, when we mark how some nations, especially those who support the Papacy, seem to be hardened in their evil ways, and insensible to any influence for good. Let England beware lest she may too be entangled in the toils of Rome, which false teachers are weaving around her. Let her take heed lest her latter end may be worse than the beginning. There is nothing in the history of individuals or nations so mournful as the record which tells of the relapse, the turning back of those who seemed to be once chosen out as witnesses for the truth and followers of Christ, but who have denied their Lord, and accepted the wages of iniquity. How sad is the complaint of the aged Apostle, "Demas has forsaken me, having loved this present world." While we write, the shadows of the past gather dark and gloomy around us. We look through the vistas of time from age to age, and generation to generation; we look upon the labours, and toiling, and sufferings of mankind, and there we see war and conflict, tyranny and shame, the oppressor and the oppressed, little to cheer us, little to hope. We look upon our country, once so prominent amidst the nations of Protestant Christendom, and we find her descending of her own accord from her front rank, denying her ancient faith, the creed of our forefathers, and again enduring the vassalage of

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Rome. Shall it indeed be said of her, "How art thou fallen from heaven, Lucifer, son of the morning." We trust that God may still guard her, as He has hitherto done, and avert such a catastrophe. But though the retrospect of the past is mournful, all is not dark and hopeless. For the light of heaven still shines above us, and the Spirit of God moves upon the face of the waters. And there stands One who never fails, and never has failed, to protect and console His followers in the time of their direst distress; One who speaks to His Church, "Fear not; I am the first and the last: He that liveth and was dead; and, behold, I am alive for evermore; and have the keys of hell and of death." "Fear not, little flock; in the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Art. III.—THOMAS AQUINAS ON THE FINAL CONFLAGRATION.

This subject is divided into nine articles, the first of which is—

I. Whether there is to be a purification of the world? It seems not, because, (1.) It does not need it; for the creatures of God are not unclean, (Acts x.) (2.) Purification, according to divine justice, is for taking away the uncleanness of guilt, (*culpæ*,) but in the elements there can be no such infection; (3.) Purification separates what is extraneous, but it pertains to the perfection and nobility of the elements to have something of an extraneous nature mixed with them, because the form of a mixed body is nobler than that of a simple.

But, on the other hand, every renewal is by some purification; but the elements shall be renewed: Rev. xxi., "I saw a new heaven," &c. Therefore the elements shall be purged. Besides, in 1 Cor. vii. "The fashion of this world passeth away." The *Glossa Ordinaria* says the beauty of this world shall perish by the conflagration of mundane fires. And the conclusion is, that as it is necessary that man, since he is to be glorified by the assumption of the body, should be purified, in order that every obstacle to that glory may be removed; so it is convenient that the world, which, in some sense, was made for man, should be purified from contrary dispositions before it is brought into the newness of glory.

As the world was made in some manner for man, when

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man shall be glorified in his body, the other bodies of the world must be changed into a better state, that the place may be more suitable, and its aspect more delectable. But that man may attain to the glory of his body, the things opposed to glory must be first removed, which are two, namely, corruption and infection of guilt, (*culpæ*,) because, as it is said, 1 Cor. xv. "Corruption shall not inherit incorruption;" and Rev. xxii. "All the unclean shall be without the city of glory." In like manner must the elements of the world be purged from contrary dispositions, before they are brought into the newness of glory, proportionally to what has been said of man. Now, though material things cannot properly be subjects of the infection of sin, yet from sin there is left in material things a certain incongruity to their being dedicated to spiritual uses; whence we see that places where certain crimes have been committed are not considered fit for the celebration in them of some sacred rites, unless they have been previously purified; and, in this way, that part of the world which falls to our use, receives from the sins of men a certain unfitness for the susception of glory: whence, as to this, it needs cleansing. Similarly, also, there are, about the middle region, on account of the contact of the elements, many corruptions, generations, and alterations of the elements, which derogate from their purity, and so from these the elements must be purified in order to take on becomingly the newness of glory.

As to 1, "Every creature of God is clean," means that it has not in its substance any mixture of evil, as the Manicheans held, saying that good and evil are two substances, here divided and there mingled; which does not, however, hinder some creature from having a mixture of an extraneous nature, good in itself, but repugnant to the perfection of such a creature; nor does it prevent evil happening to some creature,* though not mingled with it as part of its substance. 2. Although the material elements cannot be the subject of sin, yet from sin committed in them, they acquire some inaptitude for taking on the perfection of glory. 3. A mixed body has the cause of its corruption in itself, namely, the composition of contraries, which a simple body has not. And because incorruption is of the perfection of glory, the perfection of a simple body more agrees to that perfection than the perfection of a mixed; unless, also, the mixed have in itself some principle of incorruption, as the human body whose form is incorruptible. And although a mixed body is in some manner nobler than a simple, still, the simple, existing by itself, has a nobler essence than when

* In the way of becoming an accident.

existing in a mixed; because in a mixed body simple bodies are, in a certain sense in potence, but, existing by themselves, they are in their highest perfection.

Art. II. Whether the purification of the world be by fire? 1. It seems not; for fire being a part of the world, needs purging as well as the other parts, but the purging and purged ought not to be the same. 2. As fire has a purifying virtue, so also has water. All things are not purgeable by fire, but some must be purified by water, as the old law distinguishes. 3. The object of purifying seems to be, that the parts of the world being segregated from one another, may be rendered purer; but this segregation, in the beginning of the world, was effected by divine power alone: therefore it seems that, at last, the purification of the world will be immediately from God, and not by fire.

But against this is Ps. l., "A fire shall devour before Him, and it shall be very tempestuous round about Him;" and then it follows concerning judgment: "He shall call to the heavens from above, and to the earth, that He may judge His people;" wherefore it seems that the final purging will be by fire. Besides, it is said in 2 Peter iii., "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Conclusion:—Since fire is the noblest and purest of all the elements, and its sphere most remote from our habitation, the purification of the world will be conveniently by fire. For that purging will remove from the world the infection left by guilt and the impurity of commixture, and will dispose things for the perfection of glory, and therefore, as to these three points, it will be most conveniently by fire—1. Because, since fire is the noblest of the elements, it has natural properties similar to those of glory, as is most of all evident of light. 2. Because fire does not so as the other elements receive commixture of what is extraneous to it, by reason of the efficacy of its active power. 3. Because the sphere of fire is remote from our habitation, nor is its use so common to us as of earth, water, and air, whence it is not so infected; and, besides, it has the greatest efficacy for purifying and dividing by subtilising.

As to the 1st, Fire does not come to our use as it is in its own proper matter, for so it is remote from us, but only as it is in foreign matter; and as in the first respect, it might purge the world by fire existing in its own purity, but in the second, existing with an extraneous adjunct, it may itself be purged; and so in different respects fire will be both purifying and purified, which is not inconvenient. 2. The purging of the world by the flood respected only the infection of sin. Now

the sin of concupiscence chiefly reigned then, and so the purging was conveniently made by what was contrary, namely, by water. But the second purging respects also the infection of guilt, and the impurity of commixture, and, as to both, it is more convenient that it be by fire than by water; for water has no power of separating, but rather of congregating—whence by water the natural impurity of the elements cannot be taken away, as by fire. Similarly, also, about the end of the world, the vice of lukewarmness shall reign—the world already, as it were, waxing old, because as is said, Matt. xxiv., "Then the love of many shall wax cold," whence, at that time, the purging shall be conveniently by fire. Nor is there anything that cannot be purified by fire in some manner, but there are certain things which cannot without being destroyed, as garments, wooden vessels, and the like, and such the law commands to be purified by water, which yet will all at last be consumed by fire. 3. By the work of separation different forms were bestowed upon things, by which they are distinguished from one another, and therefore this could only be by Him who is the Author of nature; but by the final purification things will be reduced to the purity in which they were created, and so, in this, a created nature may serve the Creator; and a ministry is committed to a creature, because this tends to its nobility.

Art. III. Whether the fire by which the world shall be purified is of the same species with elementary fire? 1. It seems not, for nothing consumes itself, but that fire will consume the four elements. 2. As virtue is manifested by operation, so nature by virtue, but that fire has a virtue which elementary fire has not, for it shall purify the universe, which this fire cannot do; therefore they are of different species. 3. Things of the same species in natural bodies have the same motion, but that fire has a motion which elementary fire has not, for it shall be moved round about every way, that it may purge the whole, and so it is not of the same species.

But against this is what Augustine says, and the gloss on 1 Cor. vii., that the fashion of this world shall perish by the burning of mundane fires. Besides, 2 Peter iii., the water in the first purification is compared with fire in the second, but as the water was of the same species with elementary water, so in like manner of the fire.

Conclusion :—As the water of the flood was elementary, so also the fire that shall purify the world will be of the same species with our present fire. About this there are three opinions; 1. Some say that the element, which is in its own sphere, will descend to purify the world; and they explain the

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manner of descent by multiplication. For fire surrounded by combustible matter is increased, which shall then, most of all, take place when the virtue of fire shall be raised above all other elements. But against this seems to be, that that fire will not only descend, but is said to descend from the saints, as appears from 2 Pet. iii., where it is said that the fire of judgment shall ascend as high as the waters of the flood, from whence it seems that that fire is about the middle region of generation. And therefore, 2. Others say that that fire will be generated about the middle region by the concentration of the rays of the heavenly bodies, as we see them concentrated by a burning mirror; but, then, in place of mirrors, shall be concave clouds, from which the rays shall be reflected. But this does not seem to be suitable, because, since the effects of the heavenly bodies follow their determinate position and aspects, if by the virtue of these bodies that fire should be generated, the time of the purification might be known to those who consider the motions of the stars, which is repugnant to the authority of Scripture. And therefore, 3. Others, following Augustine, say that as the flood was produced by an inundation of mundane waters, so, by the burning of mundane fires, the figure of this world shall perish. Now, that burning is nothing else than the gathering together of all causes, superior and inferior, which of their own nature have the power of setting on fire; which gathering together will be effected, not in the natural course of things, but by divine power; and out of all these causes so congregated will be generated the fire that will burn up the face of this world. Now, if these opinions be fairly considered, they will be found to differ as to the generating cause of the fire, not as to its species. For fire generated by the sun, or by an inferior heat-producer, is of the same species with the fire which is in its own sphere, except in so far as some foreign matter is mingled with it; which, indeed, must then be, because fire cannot purify anything, unless what is to be purified be affected by its matter in some way; whence it must simply be granted, that that fire will be of the same species with this.

As to the 1st, But though the same specifically, it is not the same numerically. For we see that of two fires the same in species, the one destroys the other, namely, the greater the less, by consuming its matter; and, in like manner, that fire will be able to consume our present fire. 2. An operation which does not proceed from the virtue of the thing operating, does not indicate the virtue of that, as is evident in instruments. For the action of an instrument manifests more the virtue of the

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mover, than that of the instrument; the former as the first principle of operation, the latter only in so far as the instrument is susceptive of the virtue of the agent. As the virtue by which heated water can heat shows its nature only with respect to calefactibility, and so nothing hinders water having this virtue from being of the same species with water not having it. In like manner it is not inconvenient, that the fire which will have power to purify the world should be of the same species with our fire, since its calefactive force has not its origin in itself from its essential principles, but from the divine power or operation; or it may be said that that virtue is some absolute quality, like heat in heated water, or that there is a certain intension. And this is more probable, because that fire will only act as an instrument of divine power. 3. Fire in its proper nature rises only upward, but in so far as, existing beyond its proper sphere, it follows the matter which it requires, so it follows the situation of combustible matter, and, in this way, it is not inconvenient that it should be moved either in a circle, or downwards, and especially according as it acts as an instrument of divine power.

Art. IV. Whether that fire shall purify the higher heavens? 1. It seems so, because Ps. cii. says the "heavens are the work of Thy hands; they shall perish, but Thou remainest." The higher heavens are the work of God's hands; therefore, &c. 2. Besides, it is said, 2 Pet. iii., the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Now the heavens, which are distinguished from the elements, are those in which are the fixed stars; therefore, &c. Moreover, the object of that fire is to remove from bodies their indisposition to the perfection of glory; but in the higher heaven is found such an indisposition, both by way of guilt, because the devil sinned there, and by way of natural defect, because upon Rom. viii., we know that the whole creation groaneth and travaileth in pain together until now,—the gloss says, all the elements with labour fulfil their functions, as the sun and moon not without labour run their appointed circuits; therefore, &c. But, on the other hand, the heavenly bodies are not receptive of a foreign impression. Besides, upon 2 Thess. i., a flaming fire taking vengeance, the gloss says, in the world shall be fire, which shall go before Him, occupying such a space of the air as the waters of the flood occupied; but the flood rose not to the higher heavens, but only fifteen cubits above the top of the mountains; therefore the higher heavens shall not be purified by fire.

Conclusion:—As nothing needs to be removed from their

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substance, the higher heavens will be purged, neither by fire, nor by any other action, but their very rest and cessation of motion, happening by the divine will alone, will be instead of purification. The purging of the world is in order to remove from bodies a disposition contrary to the perfection of glory, which perfection indeed is the ultimate consummation of things, and this disposition is found in all bodies, but diversely in different bodies. In some there is found an indisposition from something inhering in their substance, as in these inferior bodies, which by mutual mixture fall from their proper purity. But in some there is an indisposition, not by anything inhering in their substance, as in the heavenly bodies, in which there is nothing repugnant to the ultimate perfection of the universe, except motion, which is the way to perfection, and that not any motion, but only local, which changes nothing intrinsical to the things as substance, or quantity, or quality, but place only, which is without the thing; and so, from the substance of the higher heaven, nothing needs to be removed, but its motion must be quieted. Now the quietation of local motion is not effected by the action of any contrary agent, but by the mover ceasing from moving; and so the heavenly bodies will be purified, neither by fire, nor by the action of any creature, but their very quietation, happening by the divine will alone, will be instead of purification.

As to the 1st, The words of Ps. cii. are to be referred, with Augustine, to the aerial heavens, which will be purified by the fire of the last burning; or if they are to be understood of the higher heavens, they are said to perish then, as to the motion by which they are now continually moved. 2. Peter expounds what heavens he means, for he had premised the words above quoted, that by water had formerly perished the heavens and earth, which now, by the same word, are kept in store, preserved into fire, against the day of judgment; therefore those heavens shall be purified by fire which were formerly purged by the waters of the flood, that is, the aerial heavens. 3. The labour and bondage which, according to Ambrose, are attributed to the heavenly bodies, are nothing else than vicissitude of motion, by reason of which they are subjected to time, and to the defect of the last burning which finally will be in them; and the empyrean heaven contracted no infection from the fault of the demons, because they were immediately on sinning cast out from thence.

Art. V. Whether that fire will consume the other elements? 1. It seems so, because, as the gloss of Bede says, 2 Pet. iii., fire will consume the four elements of which the world consists,

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but not wholly, so as that they should not exist; it will consume two totally, but restore two into a better fashion; whence it seems that, at least, two elements will be by that fire destroyed totally. 2. Besides, it is said, Rev. xxi., the first heaven and the first earth had passed away, and there was no more sea; but by heaven the air is meant, as Augustine says, and the sea is the congregation of waters; therefore it seems that these three elements shall be totally destroyed. 3. Moreover, fire purges only as other things are affected by its matter; if it purge the other elements, they must be affected by its matter; they must pass therefore into the nature of fire, and so shall be corrupted from their own nature. 4. Further, the form of fire is the noblest of forms to which elementary matter can be raised; but by that purging all things shall be raised or changed into the noblest condition; therefore the other elements shall be totally converted into fire. But against this is what is said on 1 Cor. vii., the fashion of this world passeth away—it is the beauty, not the substance, which passeth; but the substance of the elements pertains to the perfection of the world, and therefore the elements shall not be consumed according to their substance. Besides, that final purging by fire will answer to the first, which was by water; but this did not corrupt the substance of the elements, therefore neither shall that.

Conclusion:—In the purification of the world the four elements will remain as to their substance and proper qualities, but will be purged from the filth and infections which they have contracted from the sins of men. There are various opinions about this question. For, some say that all the elements will remain as to their substance, but be changed as to their imperfection; but two, namely, air and earth, will retain their proper substantial form, while the substantial form of the other two, fire and water, will not remain, but be changed into the form of heaven, and so three elements, fire, air, and water, will be called heaven, although the air may retain the same substantial form which it now has, because it is now also called heaven. Whence also, Rev. xxi., speaks only of heaven and earth, I saw a new heaven and a new earth. But this opinion is altogether absurd. For it is repugnant to philosophy, which cannot allow that inferior bodies should be in potency to the form of heaven, since they have neither common matter, nor a mutual contrariety; and also to theology, because this position, by removing two of the elements, will not preserve the perfection of the universe with the integrity of its parts. Whence by what is called heaven a fifth body is understood, but all the elements are signified by earth, as in Ps. cxlviii., Praise ye the Lord from the earth, and it

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follows, fire, hail, snow, ice, &c. And so others say that all the elements will remain as to their substance, but their active and passive qualities will be removed from them. As they also lay it down, that in a mixed body the elements are saved according to their substantial forms, without having their proper qualities, when they are reduced to a medium, which is neither of the extremes. And with this seems to agree what Augustine says, by that mundane conflagration the qualities of corruptible elements, which had a congruency with our corruptible bodies, will wholly perish by burning, and the substance will have those qualities which, by a wonderful mutation, will agree to our immortal bodies. But this does not seem probable, because, since the proper qualities of the elements are the effects of their substantial forms, it does not appear possible that, the substantial forms remaining, the aforesaid qualities can be changed, except by a violent action for a time, as we see in heated water; that, provided the species of water remains, it recovers, by the force of its own species, the coldness which is lost by the action of fire. And besides, the very elementary qualities are of the secondary perfection of the elements, as their proper passions; nor is it likely that, in the final consummation, anything of natural perfection will be taken from the elements. And so it seems we must say, that the elements will remain as to their substance and proper qualities, but will be purged from infection contracted from the sins of men, and from the impurity which happens to them by mutual action and passion, because, the motion of the *primum mobile* then ceasing, there can be no mutual action and passion in the lower elements, and this Augustine calls the qualities of corruptible elements, namely, their unnatural disposition, according to which they approach to corruption.

As to the 1st, That fire will consume the four elements in so far as it will purify them in some manner; but what follows, that it will consume two wholly, means, not that the two will be destroyed as to their substance, but that they will be more removed from their present properties; which two, indeed, are said by some to be fire and water, which most exceed in active qualities, namely, heat and cold, which are chiefly the principles of corruption in other bodies; and because then their action will be no more, fire and water, which are most of all active, will seem to be most of all changed from the power which they now have. Others, again, say that these two are air and water, on account of their various motions, which they acquire from the motion of the heavenly bodies; and because these motions will no longer be—as the tides, and commotions of the winds and the like—these elements therefore will be most of all changed from their

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present properties. As to the 2nd, That, as Augustine says, when it is said, "and there was no more sea," by the sea may be understood the present age *(seculum)*, of which it is said a little before, the sea gave up the dead which were in it. Yet, if we take it literally, then we must say, that in the sea two things are to be understood,—the substance of the waters, and their disposition with respect to saltness and commotions of the waves; and as to the second, the sea shall not remain, but as to the first it shall. As to the 3rd, that fire will act only as an instrument of providence and divine power, whence it will not act upon other elements so as to consume, but only to purge them; nor is it necessary that what is affected by the matter of fire should be totally corrupted from its proper species, as is plain in red-hot iron, which on its removal from the fire returns to its proper and pristine state by virtue of its species, which remains notwithstanding the fire, and so will it be with the elements. As to the 4th, we must consider not only what may be suitable to any part taken by itself, but also what is suitable as it is related to the whole. And I say, that though water would be nobler if it had the form of fire, and similarly as to earth and air, yet the universe would be more imperfect, if the whole matter of the elements were to assume the form of fire.

Art. VI. Whether all the elements will be purified by that fire? It seems not: 1. Because that fire will only rise as high as the waters of the flood, but the flood did not reach the sphere of fire; therefore the element of fire will not be purged by the final purification. 2. Besides, the gloss says upon Rev. xxi., "I saw a new heaven," &c., it is indubitable that the change of the air and earth will only be by fire, but it is doubtful as to water, which is believed to have purification in itself; therefore, at least, it is not certain that all the elements will be purged. 3. Further, a place of perpetual infection is never purged; there will be such infection in hell, and as hell is placed among the elements, therefore, &c. 4. Moreover, the terrestrial paradise is contained in the earth, but that will not be purged by fire, because the flood did not rise so high,* as Bede and Lombard say; therefore, &c. But against this is the gloss above quoted on 2 Pet. iii., that that fire shall consume the four elements.

* See the exceedingly interesting article "Paradies" in Herzog's Encyclopädie, vol. xx. (supplement), where the true site of Paradise seems to be at last conclusively and satisfactorily fixed on the Shat el Arab; and where the thorough agreement of the geographical features of the country with the Mosaic account, in every particular, appears to be demonstrated. There is also an interesting view in it of the old notions about Paradise as belonging half to earth and half to heaven, &c.

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Conclusion. The impurities of the elements which arise from their mixture will be purged by fire. Some say that the fire shall ascend to the highest part of the space containing the four elements, that so they may be totally purged, both from the infection of sin, whereby even the highest parts of the elements are infected, as is evident from the smoke of idolatry infecting the upper regions; and also from corruption, because the elements in all their parts are corruptible. But this opinion is repugnant to the authority of Scripture, which says, 2 Pet. iii., that those heavens which were purified by water are kept in store unto fire. And Augustine, that that world which perished by the deluge is reserved unto fire. Now it is agreed that the flood did not rise to the highest part of the space of the elements, but only to 15 cubits above the height of the mountains. And besides, it is known that any vapours whatsoever, or smoke, raised from the earth, cannot pass through the whole sphere of fire, so as to arrive at its highest part. And therefore the infection of sin reaches not to the aforesaid space. The elements also cannot be purged from corruptibility by the subtraction of anything which fire may consume, but the impurities of the elements which arise from their mixture may be so consumed. But such impurities are chiefly about the earth, up to the middle interval of the air, whence, up to that space, the final fire will purge the elements. For to such a height did the flood reach, which may be estimated with probability from the height of the mountains, which the waters transcended by a determinate measure.

As to the 1st, we grant it. For the 2nd, the reason of the doubt in the gloss is expressed, because, namely, water is believed to have in itself the power of purifying; yet it has not the power of such purification as is suitable to the future state, as appears from what has been said. 3rd, That purging is chiefly for the end of removing all imperfection from the habitation of the saints, and so, in that purifying, all that is filthy will be gathered together to the place of the damned; whence, hell will not be purged, but the dregs of the whole world will be brought down to it, according to Ps. lxxiv., the dregs of it are not emptied, all the sinners of the earth shall drink thereof. 4th, Although the sin of the first man was committed in the earthly paradise, yet that place is not the place of sinners, as neither is the empyrean heaven, for out of either place, man and the devil were cast immediately after their sin; whence that place needs not purification.

Art. VII., Whether the fire of the last conflagration ought to follow the judgment? It seems so, 1st, for Augustine lays down

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this as the order of events which are to happen in the judgment, saying, in or about that judgment we have learned that these things are to be, Elijah the Tishbite, the conversion of the Jews, Antichrist persecuting, Christ coming to judgment, the resurrection of the dead, the separation of good and bad, the burning of the world and the renewal of the same; therefore, &c. 2nd, Besides, Augustine says, when the wicked have been judged and sent into everlasting fire, the figure of this world will perish by the burning of mundane fires; therefore, &c. 3rd, Again, the Lord coming to judgment will find some alive, as is evident from 2 Thes. iv., where the apostle, speaking in their person, says, "then we who are alive and remain unto the coming of the Lord," &c., which could not be if the burning of the world were to precede it, because they would be dissolved by the fire; therefore, &c. 4th. The Lord will judge the world by fire, and so the final burning seems to be the execution of the sentence, or of divine judgment; but the execution follows the judgment; therefore, &c. But against this is Ps. xcvi., "fire shall go before Him." Besides, the resurrection will precede the judgment, otherwise every eye would not see Christ judging; for the saints who rise will have spiritual and impassible bodies, and therefore they cannot be purified by fire; when yet Lombard says in the words of Augustine, that by that fire shall be purified whatsoever in any needs to be purified; therefore that fire will precede the judgment.

Conclusion. Since the resurrection of the dead will precede the judgment, the burning as respects the purging of the world must precede the judgment, but as respects the act of that fire by which it involves the wicked, the judgment of fire will precede the conflagration. The burning shall in actual reality, as to its beginning, precede the judgment, which may be manifestly inferred from this, that the resurrection of the dead precedes the judgment, which is plain from 1 Thess. iv., where it is said, that those who have fallen asleep shall be caught up in the clouds, into the air, to meet Christ coming to judgment. The common resurrection, and the glorification, of the bodies of the saints, will be simultaneous, for the saints rising will resume glorious bodies, as is clear from 1 Cor. xv., it is sown in dishonour, it is raised in glory. Also when the bodies of the saints shall be glorified, the whole creation at the same time shall, in its own manner, be renewed, as is evident from Rom. viii., the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God; now when the burning is a disposition to the aforesaid renovation, as appears from what has been said, it may be manifestly inferred that the

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burning, as to the purging of the world, will precede the judgment, but as to some act, by which namely, it will involve the wicked, it will follow the judgment.

As to 1, Augustine does not speak by way of determining the matter, but by way of giving his opinion, which appears from this that follows, "That all which things are to come we must indeed believe; but in what modes and order they may come, experience will more clearly teach at the time, than the intelligence of man at present avails perfectly to reach. I think, however, that they will come in the order in which I have mentioned them." Therefore, it is manifest that he said these things in the way of giving his opinion. And similarly as to 2. As to 3, All men will die, and rise again; but yet those are said to be found alive who shall live in the body till the time of the burning. 4. That fire does not execute the sentence of the judge, except by involving the wicked; and as to this, it will follow the judgment.

Art. VIII. Whether that fire will have such an effect upon men as Lombard says? It seems not; for 1, That is said to be consumed which is reduced to nothing. But the bodies of the wicked will not be reduced to nothing, but will be conserved for ever to suffer eternal punishment: therefore, that fire will not consume the wicked. 2. If it be said that it will consume the bodies of the wicked, in so far as it shall resolve them into ashes, it may be said, on the other hand, that as the bodies of the wicked, so also of the good, shall be reduced to ashes; for this is the prerogative of Christ alone, that His flesh should not see corruption: therefore, the good then found will also be consumed. 3. Besides, the infection of sin abounds more in the elements according as they enter into the composition of the human body, in which is the corruption of original sin even in the case of the good, than in the elements existing out of the human body; but these will be purged on account of the infection of sin: therefore, much more must those be purged, whether existing in the bodies of good or bad; and so the bodies of both must be resolved. 4. Moreover, as long as the pilgrim condition endures, the elements act similarly upon good and bad; but that condition will continue even in that conflagration, because, after the condition of this pilgrimage there will be no natural death, which yet will be caused by that conflagration; therefore, that fire will act equally upon the good and the bad; and so it does not seem that there will be any difference between them, as Lombard says, in susceptibility to the effect of that fire. 5. Again, that conflagration shall be finished, as it were, in an instant; but many will be found alive

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in whom will be many things requiring to be purged; therefore, that conflagration will not suffice for their purification.

Conclusion. The fire will act naturally before the judgment, both upon the good and the bad who will be found alive, by reducing the former to ashes; but the wicked will be tormented by the action of that fire, while the good will be free from all pain. That final fire, in respect that it shall precede the judgment, will act as an instrument of divine justice, and also by the natural power of fire. With respect, therefore, to its natural power, it will act similarly upon the evil and the good who shall be found alive, by resolving the bodies of both into ashes. But, so far as it shall act as an instrument of divine justice, it will affect different persons differently as to the sense of punishment. For the wicked will be tormented by its action, while the good, in whom nothing to be purged shall be found, will feel no pain at all from the fire, like the children in the fiery furnace, Dan. iii., although their bodies will not be preserved in their integrity, as were those of the three Hebrews; and this may be effected by divine power, that they may suffer the resolution of their bodies without the torment of pain. But the good in whom something to be purged shall be found will feel the torment of pain from that fire more or less, according to the diversity of their merits. But with regard to the action which the fire will have after the judgment, it will affect the damned only, because all the good will have impassible bodies.

As to the 1st, therefore, consumption there is not taken for annihilation, but for resolution into ashes. 2. Though the bodies of the good will be reduced to ashes by the fire, yet they will feel no pain from this, like the children in the furnace; and in this respect there is a difference between the good and the bad. 3. Elements existing in human bodies will be purged by fire, even in the bodies of the elect; but this, by divine power, will be without the torment of pain. 4. That fire will not act only according to the natural power of the element, but also as an instrument of divine justice. 5. There are three causes wherefore those found alive may be suddenly purged. The first is, That in them there will be found few things requiring purging, since they shall have been purged by the preceding terrors and persecutions. The second is, Because that when alive they shall voluntarily endure punishment; for punishment voluntarily endured in this life purifies much more than punishment inflicted after death, as is evident in the martyrs; because, if anything needing purgation is found in them, it is taken away by the pruning knife of suffering, as Augustine says—although the punishment of martyrdom is brief compared with that

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which is endured in purgatory. The third is, Because that heat will gain in intensity as much as it loses by the shortening of its duration.

Art. IX. Whether that fire will involve the reprobate? It seems not. 1. Because, upon Mal. iii., He shall purify the sons of Levi. The gloss says we read of two future fires: one which will purify the elect, and precede the judgment; another which will torment the reprobate. But this is the fire of hell, which will involve the wicked; and the first is the fire of the final burning; therefore, the fire of the final burning is not that which will involve the reprobate. 2. Besides, that fire obeys God in the purification of the world, and ought, therefore, when the other elements are remunerated, to be remunerated also, and especially since fire is the noblest of the elements. It does not seem, therefore, that it ought to be cast down into hell for the punishment of the damned. 3. Moreover, the fire which will involve the wicked will be the fire of hell; but that fire was prepared from the beginning of the world for the damned; whence it is said (Matt. xxv.,) "Depart, ye cursed, into everlasting fire, prepared for the devil," &c., and (Isa. xxx.,) "Tophet is ordained of old, yea, for the king it is prepared," &c. The gloss says "of old" means "from the beginning," and "Tophet" means "the valley of Gehenna;" but that fire of the final burning was not prepared from the beginning, but will be generated by the concourse of mundane fires: therefore, that fire is not the fire of hell which will involve the reprobate.

But against this is what is said of that fire in Ps. xcvi., "Shall burn up His enemies round about." Besides, it is said in Dan. vii., "A fiery stream issued and came forth from before Him!" gloss, that it should drive the sinners into Gehenna. Now, the authority speaks of that fire which we are now considering, as is plain by a certain gloss, which says there, that it may punish the wicked and purify the good; therefore, the fire of the last burning shall be sunk into hell with the reprobate.

Conclusion. The reprobate shall be involved in the fire of the conflagration, that whatsoever is foul and filthy may be thrust down into hell, as whatsoever shall be found fair and noble will be lifted up into the heavenly kingdom. The whole purification and renewal of the world will be ordered with regard to the purification and renewal of man, and so the former must be congruous to the latter. Now, that of the human race will be such, that the wicked will be separated from the good. Whence it is said (Luke iii.,) "Whose fan is in His hand, and He will thoroughly purge His floor; and will gather the wheat (that is,

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the elect) into His garner, but He will burn up the chaff (that is, the reprobate) with unquenchable fire." Whence so also shall it be with the purging of the world, that whatever shall be foul and filthy will be sent into hell with the reprobate, while whatever is fair and noble will be reserved in the superior regions for the glory of the elect; and so also will it be with that fire of the conflagration, as Basil says on Ps. xxviii., the voice of the Lord divideth the flames of fire, because the burning heat and gross matter that will be found in the fire will descend to hell for the punishment of the damned, while what in it is subtle and lucid will remain above for the glory of the elect.

As to the 1st, therefore, the fire that will purify the elect before the judgment will be the same with the fire of the conflagration, though some say the contrary; for it is suitable that, since man is a part of the world, man and the world should be purged by the same fire. Now, the fire which shall purify the good and torment the wicked is said to be two, both as to its office, and, in some manner, as to its substance; because the whole substance of the purifying fire will not be thrust down into hell, as was said. 2. That fire will be remunerated thus, by having what is gross in it separated from it, and thrust down into hell. 3. As the glory of the elect will be greater after the judgment than before, so also shall be the punishments of the reprobate; and, therefore, as clear brightness will be added to the higher parts of creation for augmenting the glory of the elect, so also whatever is foul in the creatures shall be thrust down into hell to increase the misery of the damned; and so it is not unsuitable if another fire be added to the fire of the lost, which was prepared in hell from the beginning.

Art. IV.—THE DAYS OF NOAH.*

The Bible tells us of a time when all the evils of sin and sinners shall be removed, and holiness fill the whole world. That blessed time will come just as certainly as to-morrow's sun will rise. But it is to be feared that very many good people are greatly and most dangerously deceived as to the manner of its coming. Many suffer themselves to be deluded with the false idea, that that time will gradually glide in upon the world, through the preaching of the gospel and the present administra-

* From the *Prophetic Times.*

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tion of things; whereas the Scriptures teach the direct opposite. Let us examine the Word of God on this point.

The inspired Paul says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared as with hot iron." "This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." Peter says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying: 'Where is the promise of his coming?' for since the fathers fell asleep all things continue as they were from the beginning of the creation." Jude says: 'Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." The blessed Jesus, in speaking of His second personal coming, says, "That day shall not come, except there be a falling away first." Many servants shall say: "My Lord delayeth his coming, and shall begin to smite their fellow-servants, and to eat and drink with the drunken; and the Lord shall come in a day when they look not for him, and cut them asunder, and appoint them their portion with hypocrites."

These are only a few of the many dark and awful descriptions in which the Word of God teaches us the abounding wickedness of the world up to the very day that Christ comes. Yea, so extensive and universal will be the wickedness and apostacy of the great mass of mankind to the last, that Jesus asks the question: "When the Son cometh, shall he find faith on the earth?" "As it was in the days of Noah, so shall it be also in the days of the Son of man."

What, then, were the characteristic features of the days of Noah? One simple, but awful, word describes the last period of the antediluvian world—that word is *wickedness.* The days of Noah were days of *wickedness*, abounding wickedness. People were not only giants in size, but also in wickedness. A portrait of those days has been drawn by an infallible historian. The Spirit

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of the living God tells us what was the character of the days of Noah :—

" And it came to pass, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. And the Lord said : ' My Spirit shall not always strive with man, for that he also is flesh.' There were giants in the earth in those days. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

Such is the picture, and the Son of God himself has told us that, " As it was in the days of Noah, so shall it be also in the days of the Son of man."

Let us, then, compare this account with the present times, and see how far the features of the one correspond with those of the other.

1. "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." This indicates depravity among the children of Seth, " the sons of God." Professors of religion married the profane, the pious mingled with the depraved without discrimination or distinction. Believers were "unequally yoked with unbelievers." The result was, that adultery, fornication, and lewdness of every description was everywhere dominant. Just such a state and condition of morals as such a conformity of the Church to the world would naturally produce, characterised the days of Noah.

And what is the condition of things in this respect at the present time? Do not the sons and daughters of God, *i.e.*, those who are so by profession, show a much fonder love and attachment to the sons and daughters of the world than they do to those who are truly and decidedly the Lord's? They realise no pleasure in their company. They seek, and vastly prefer that which is pleasing and captivating to the corrupt taste, which they can only find with those of the world. Hence you can always more readily find ten church-members willing to attend a party of pleasure than half that number to attend a prayer meeting or any religious service. Hence, also, the alarming amount of conjugal infidelity that prevails. The records prove that the present age is one of awful depravity—an age of adultery, fornication, and lewdness. Divorces, with the vulgarity and obsceneness brought forth in connexion with them,

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and the staple of conversation respecting them, are greatly multiplying, and the most shameful things in this regard are of almost daily occurrence. And any one having eyes to see, and ears to hear, and a judgment to discern, must admit that "the leprosy of lust, the gangrene of hell," has fastened upon the vitals of the world—that, in this respect, history is repeating itself, and that the present age answers to the days of Noah.

2. God then said: "My Spirit shall not always strive with man." The Spirit of God no longer wrought as aforetime. Wickedness had become so deeply rooted in the hearts of men, that divine truth was quite choked out. The preaching of the word ceased to have saving effect.

And have we not, to a most alarming extent, just such a condition of things at the present time? The minister of Christ may come before his people with his own heart full, and warm with the Spirit of his Master, and fully conscious of his fearful responsibility, proclaiming the most solemn and searching truths, and yet how few will believe him; how many will laugh at, and scoff, and deride his message. A most incorrigible hardness as regards the claims of God and the soul, characterises the great mass of mankind. Their hearts seem totally destitute of moral sensibility. Nothing seems to seize upon their hearts. All the enginery of truth, love, and judgment, plays upon them to no effect. All serious and soul-saving religion is despised. In the days of Noah they mocked and derided the messenger, and despised the message of salvation, and so it is now.

3. It is further said that "the earth was filled with violence." And what a record do the daily papers present, of the most shocking and diabolical crimes. Murders and assassinations, and wholesale butcheries, and defalcations, and peculations are of such frequent occurrence that they scarcely excite a moment's thought. And as with individuals, so with nations. The present age has been unprecedented for revolutions, rebellions, "wars, and rumours of wars." From one end of the earth to the other, war! war! war! and still there is no hope for the better. Everywhere vast preparations for battle are making, whilst monarchs hide their bloody purposes under promises of peace. The prophet's words are now being put into practical effect, "Proclaim ye this among the Gentiles, prepare war; wake up the mighty men: let all men of war draw near, let them come up: beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." At this present hour, the world is like a magazine, waiting only for the match to be applied to explode from end

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to end. And in point of violence, wars, and bloody conflicts the present times resemble the days of Noah.

4. Another feature of the days of Noah was, *the intense worldliness of the people.* The Saviour says "they were eating and drinking, marrying and giving in marriage," *i.e.*, they were given over to the most intense sensuality and forgetfulness of God.

And is it any better now? Is not the motto of the great mass of mankind at this time, "Eat, drink, get rich, and be merry?" A hundred are found ready to engage in any speculation where there is prospect for wordly gain, to every *one* willing to labour for the "one thing needful." Men are anxious to be rich, and for this they are ready to sacrifice health, principle, conscience, the soul, God, eternity, and all. Mammon is worshipped all over Christendom, even where idolatry is taught to be a deadly sin, and many professed Christians have no other God. The advice given by the oracle of Delphi,

"Make coin thy weapons, and thou'lt conquer all,"

is more practised than the commands of Jesus, and more trusted. The times of Noah are repeating themselves. And as a consequence of the intense worldliness of men, they are impatient of anything that would check them in their onward career. Noah's warnings of coming judgments were scoffed at and disregarded. And the same spirit prevails now. If you tell people that the day of the Lord is at hand, and urge them to prepare to meet the coming Judge, even otherwise good people take the place of scoffers, and scornfully ask, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

These striking coincidences should serve to point out to us our true place in the great calendar of time. They stand like landmarks and milestones to tell us where we are, and how near to our final goal. For "as it was in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." As the flood broke in upon the dreams of the self-deluded antediluvians, and as the fiery storm turned to deep and bitter wailings the riotous lovers of pleasure in the cities of the plain, even so the day of the Lord will soon flash its terrors upon the careless and ungodly. Surely the day is at hand.

May God help us to understand and believe this, that we may give our hearts to Jesus, become His determined friends,

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and faithfully watch for His coming, and thus escape the terrors which shall come upon this Christless world. To this end let no one forget, that "as it was in the days of Noah, so shall it be also in the days of the Son of man!"

Art. V.—THE RELIGIOUS WORLD.*

If we view the whole of the professing Church of God as a unit, we speedily find that its unity is only apparent, for immediately it divides itself into two classes differing essentially from each other. The first is the professing Church, and the other is the true Church. To the first of these the name of Church is applicable only in an accommodated sense. Strictly speaking, it is not a church at all, nor has it any lot or part with the Church of God except in outward appearance, and very often not even in that. Its proper name is the Religious World,—a name which singularly enough it has actually adopted. Nothing can be conceived more felicitously graphic than this name. It combines two opposites, it reconciles Christianity with worldliness, it harmonises Christ with Belial, it effects a conjunction between God and the devil, it brings together that which God loves, and that which hates God, and blends them into one. All *that* is done by the name, "Religious World," or rather is attempted to be done, by the class of persons to whom the name of right belongs, and a more remarkable fact could not well be imagined. It holds in the spiritual world as high a place as the most marvellous feats of the most expert of Indian jugglers holds in the world of legerdemain.

Let us not confound the world proper with the religious world. There is a broad and palpable distinction between them. The world proper makes no pretence to be other than it is. It is the world—it knows it and it avows it. Is there a theatre in the neighbourhood, or a circus, or a ball, or a racecourse, or an opera? The world proper goes to them all. The world proper approves of cards, or any other games of chance, and can see no harm in playing for money, provided people do not go too far. Neither as a general rule does it object to "a friendly glass," always upon the supposition that they "do not go too far." Here, of course, I speak of the respectable part of the world proper. As for the disreputable portion, they go as far as their means will allow. The world proper takes its stand behind the desk, the counter, or the plough, and devoutly en-

* From the *Advent Herald*, (American.)

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gages in the service of mammon. It aims at making money—money for the sake of the enjoyments it can purchase, money for the sake of the influence which it gives, money for its own sake, money for the sake of making more money. In so doing God is not in all its thoughts, and it never says that he is. Its worship of Mammon is untainted by the slightest admixture of any spiritual elements. Money is its god; money is its idol; money is its Alpha and its Omega. With a single eye it labours to make money; it is therefore an honest world. True it may cheat in the ardency of its endeavours to serve Mammon—and it both *lies* and cheats, but this at least may be truly said of it, that its worship of its dirty deity is open and above board. Therefore is the world proper entitled to a meed of praise. The meanest and the dirtiest of all the devils in Milton's Pandemonium was Mammon. Even "Moloch, horrid king, besmeared with blood of human sacrifice and parents' tears," was not so vile as he. Yet this is the god of the vast majority of the world proper—and there is no sham about its devotees. There are indeed many shams practised in the endeavour to make money, but these form a most appropriate mode of worship. In the worship itself there is verily no sham at all.

Such is the world proper. But the religious world in no way resembles this. It does not patronise the race-course, neither does it, like Queen Elizabeth, "dance high and disposedly;" it abjures the theatre, it shuns the opera, it eschews the gaming table, it denounces the circus, at least it does all these things after a fashion. The religious world attends church with exemplary regularity. Every Sabbath it fills the pews with rustling silk and glossy broadcloth. While there it listens in a composed and decorous fashion to sermons on Christian duties which it does not perform, and on Christian truths in which it does not believe. When the preacher denounces gross and open violation of the divine commandments the religious world listens approvingly, and thanks God that it is not as other men. It is possessed of a singular aptitude for handing over all that is condemnatory to others, and taking all that is commendatory to itself. It devoutly believes the whole Bible, but quietly puts aside those portions of it which inculcate self-sacrifice, and unreserved submission to the will of God. The Bible of the religious world is a gilded Bible, exceedingly useful for purposes of display, but too good for common use; and so accordingly it is put away when the Sabbath is ended, and the ledger, the magazine, or the newspaper occupies its place. The sermon also necessarily shares the same fate. It is a very excellent thing while it is being listened to.

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It is also useful as a thing to be praised,—for was it not preached by "our minister?"—or as a thing to be subjected to criticism,—for does not that serve to show that we understand theology? But with the Sabbath its use is ended. Religion is an excellent thing. We cannot do without it. But then it has its place, and its place is the Sabbath. Not but what it may come in quite appropriately at other times: such for example as when we meet with a Christian friend, or when a minister calls upon us, or when a death takes place in our circle, or the like. Then it is a very proper thing to speak about. But on ordinary occasions we ought to attend to other duties.

And so the Religious World like the world proper takes its stand behind the desk, the counter, or the plough, and having worshipped the Lord on the Sabbath, proceeds to serve other gods during the remainder of the week. And of these gods the chief one is the same dirty deity before whom the world proper bows the knee. What is the essential difference between the worship of the two worlds? Simply this, that the world proper worships only *one* god and the Religious World tries to worship *two*. Simply this, that the world proper succeeds in what it attempts, while the Religious World endeavours to do that which the Lord declares to be an impossibility. As for the manner in which the worship of Mammon is carried on, it would *at times* require the aid of a microscope to discover the difference between them. And even when the conduct of the Religious worldling is honourable and just, his worship of Mammon is not on that account the less sincere. The difference between him and the religious or irreligious rogue is simply the difference between the idolater, who in approaching his idol, besmears himself with filthy oil, and the idolater who in performing the same act of veneration anoints himself with precious unguents. Both of them are worshipping devils,—the only difference lies in their mode of doing it.

The Religious World—like the world proper—has of course its amusements. It could not do without them. What they are depends very much on the personal character of the individual, but generally speaking, they consist in feasting, music, and such like. Religion has no place in the parties of the Religious World, for of course we must be like our neighbours, and as some—perhaps the majority of our guests—are of the world proper, although highly respectable people, it would be felt to be quite out of place—which is quite true. It must not of course be imagined that operatic entertainments, theatricals, dancing, or even "a quiet game of whist" are entirely tabood by the whole of the Religious World. There are times and

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seasons—such, for example, as when death intervenes, or when a "very serious person" whose good opinion we are desirous of acquiring happens to be present—when such things ought to be eschewed, (for we should always study appearances,) but as a general thing, there is no harm in "innocent amusements. It does not do to be too strict. Young people, you know, require some relaxation. Such is the style of reasoning of not a fractional part of the Religious World.

Now which of the two worlds, the world proper or the Religious World, is the most honest? The first pretends to be no better than it is. It is of the earth, earthy, and it candidly says so; but the other, although as essentially of the earth as the first, yet professes to be of the Lord from heaven. Which is the most worthy of esteem, the one who unblushingly avows its contempt for God, or the other, who tries to conceal its iniquity under a mask? Not that the whole of the Religious World is composed of hypocrites, for many are self-deceivers, but to whichever of these two classes they belong, both are alike enemies to God, and that as completely as those who are numbered among the world proper.

Art. VI.—OVERCOMERS CROWNED.

Rev. xii. 11.

This chapter makes mention of three different conflicts. The first is between a woman and her seed on the one hand, and the great red dragon on the other. We are expressly told who the dragon symbolises, *i.e.*, the devil or Satan, (Rev. xx. 2.) A woman in this book, as well as elsewhere in Scripture, is used as a symbol of a system. Thus, in Rev. xvii. 1, a woman or harlot symbolises a worldly and wicked system of immense power, influence, and extent. But the woman in chapter xii. is decked with symbols which are of a heavenly nature, showing that she represents a system of heavenly truth destined at last to prevail, though for a time opposed and persecuted.

There is a second conflict spoken of. "There was war in heaven. Michael and his angels fought against the dragon, and the dragon fought and his angels." The victory is on the side of right. "The great dragon prevailed not, but was cast out of heaven." We are told what will follow upon this victory: "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God

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and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night," (ver. 10.) There we have the beginning of the final triumph of truth and righteousness, the dawning of that day of peace and rest for the nations so long looked for. Satan's usurped power being broken down, the great hindrance to a better state of things is removed. Now will come the kingdom of peace and righteousness spoken of by all the prophets. This passage should be studied in connexion with what is said in the previous chapter respecting the sounding of the seventh trumpet, (Rev. xi. 15 ;) and also with what is written in Rev. xx. 1, 2, describing what will be done when the great victory foretold in Rev. xix. 19–21, shall have been gained. All these things are yet future, but we trust they are not very far off. "Arise, O Lord, and plead thine own cause." "O let the wickedness of the wicked come to an end, but establish the just."

A third conflict is described, one which is even now going on, and in which we must take a part if we would be owned by the great Captain of salvation in the day of His glory. Whatever prophetical aspects these words may have, and however real and terrible the conflict on earth may be in those fast coming days, when the 12th verse shall be fulfilled, and "the devil comes down to earth having great wrath," they are true now, as many know full well. And whatever special honour may be awarded to those who resist the beast and his image, and who are put to death for their faithfulness, yet *overcomers* in all ages will be crowned in that day "when Christ, who is our life, shall appear." Then the deeds of all true-hearted soldiers will be celebrated by the heavenly hosts, who have watched the long conflict, and waited for the final triumph. Achilles had his Homer, Ulysses his Virgil, and the Duke of Wellington his Sir Walter Scott, and so multitudes of others of earth's great heroes have had poets and historians to praise them; but all true victors will have angels to proclaim their triumphs, who will unite with them in ascribing all the glory and honour of salvation to Him that sitteth upon the throne and to the Lamb, (Rev. xiii. 10.) All other songs will soon die away, all other crowns fade, all other monuments and trophies fall; but this song shall go on for ever, this crown of glory shall never fade away; and "he that overcometh shall be a pillar in the temple of God, and go no more out." Then let us put on the whole armour of God, that we may be able to withstand in the evil day; so shall we, weak as we are, be at last "more than conquerors through Him who hath loved us."

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I. *The great enemy whom we must meet is here described.* He who is compared to a dragon, who is spoken of as a devourer, who is bold enough to make war with Michael and his angels, is "*our* adversary." The leader of the innumerable hosts of evil is "the accuser of the brethren." He is a real person, as much so as ourselves, though different in many respects. He is a being of vast powers, of long experience; a being whose whole nature is saturated with hatred to God, and malice and envy as regards God's children. Yes, "the brethren" are the objects of Satan's hatred. The children of God, the brethren of Jesus, and the brethren of angels, are opposed by him with all his power. It is no make-believe war that Paul and Peter describes, (Eph. vi. 12, 13; 1 Pet. v. 8, 9.) The more God's children realize their relationship and act in character, the more earnestly will he try to injure them, and to worry them in every possible way. Usurpers like Athaliah of old (2 Kings xi. 1) always aim to cut off the seed royal. Relationship founded on redemption is a condition most blessed and most wonderful. Well may holy angels be astonished and wicked angels be confounded that God should thus exalt sinners of the human family; and while we who are thus honoured look for the helpful ministry of the one class, (Heb. i. 14,) we must be prepared to contend with the might and cunning of the other.

The actings of Satan and his hosts against God's people are mysterious and manifold. The enemy is invisible; but, like many unseen material agencies around us, we have a full consciousness how real the opposition of the evil one is. The wind of temptation is as real a thing to the soul as the natural wind is to the body. The presentation of tempting baits, and the promptings within the soul with reference to them, discovers the presence of the tempter. These temptations are like the winds which act upon the waters; we have within us an ocean of evil which has its tides and tendencies apart from Satan; but when his power is brought to bear upon them, alas for us if we had not the mighty One to cry to, who comes to the rescue when He hears the appeal, "Lord, save us, or we perish."

But *accusation* is the part here more particularly referred to. Satan often accuses us of sin when we have not really entered into temptation; and many weak Christians burden themselves with his suggestions and fiery darts as if they were their own sins. It is no sin to be tempted; the sin lies in entertaining the temptation. When Satan acts thus, he acts according to his own name, "devil" or "*slanderer;*" and whether he slanders

God to us or us to God, it is desirable that we should "not be ignorant of his devices."

Satan accuses us in the court of conscience, and he can find much wrong in our past lives, that is true, which may well fill us with dismay; but let us remember that there is another life besides our own, a history all light and holiness, a death all efficacy, a presence in heaven ever availing; and to all this, even to what Christ is, has done, and is doing, let us ever revert when Satan accuses us. But we are told that he accuses us *before God.* He carries our case into God's holy courts, and here *we* cannot follow him. This is a mysterious point, but the proof of it is clear, and Job i. 2 and Zech. iii. will cast some light upon it, also Luke xxii. 31, 32, 1 John ii. 1, 2. But though we cannot follow him there, One hath anticipated him there *for us.* To Him let us look and say, "*Thou shalt answer for me.*" And He will; for if Satan is a law adversary, Jesus is a righteous advocate, and we may safely leave our cause in His holy hands. If Satan accuses us "*night* and day," Jesus "ever liveth to make intercession for us," and we shall be "saved by His life" if we really wish to be saved in His own way. This description of the malicious efforts of Satan as our accuser may teach us some important lessons. Let us be careful not to furnish him with any matter for a true accusation. Let us beware of imitating him in speaking wrongly or hastily of our brethren. Let us learn diligence in that which is good, and especially in watchfulness and prayer, from the consideration of Satan's perseverance in seeking to do us harm. "Night and day let us keep watch and ward, praying always for ourselves and for all saints." Nor let us forget that Satan not only tempts and accuses individuals, but that he has designs against God's people socially or corporately considered; also that he may make use of one saint to injure many, and employ a single Christian to seriously injure a whole Church. While thus aware of our dangers from the wicked one, the spirit of evil, let us ever look to the good Spirit of God to enable us to overcome. "Greater is He that is in us than he that is in the world." We through the Spirit may not only mortify the deeds of the body, and so live, but also, being strong, and having the word of God abiding in us through the Spirit given unto us, overcome the wicked one.

II. *Consider the glorious victory here celebrated.* THEY overcame him because of the blood of the Lamb, and because of the word of their testimony.* "*They* overcame *him,*" how glorious and how wonderful the result. But the promise to every

* Dr Tregelles' translation.

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saint is, "the God of peace shall bruise Satan under your feet shortly;" and it must be made good.

> "The feeble saint shall win the day,
> Though death and hell obstruct the way."

How comforting is the thought, that Satan hath been overcome by men and women, (yea, and children too.) As weak and imperfect as we are, God himself being witness. Thus Peter cheered the saints by the thought, "Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world," (1 Peter v. 9,) and Paul at the same time warned and encouraged the saints by stating, There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it, (1 Cor. x. 13.) The fact is we must overcome if ever we are crowned. Think, O think much and often on the word "overcomer," and how often, even seven times, the Lord Jesus utters this word in Rev. ii., iii. Think also that every one of us must be overcome, or be an overcomer; and oh! what an amazing difference it will make through eternity, which of these two words describes our course, our professions. Let us aim to enter eternity with the R written large, and if we would we must see that it is not wanting to-day, nor any day. Hearken diligently to the words that come pealing over the battle-field, "He that overcometh shall inherit all things, and I will be his God and he shall be My son," (Rev. xxi. 7.) "All *these* things," says the margin, even all the glories spoken of in the preceding verses. The city, the river, the throne, the tree of life, the "all things made new, even the new heaven and new earth," such is the overcomer's portion. Now mark the contrast, "But the fearful and the unbelieving," and all the others named in the dark catalogue, even all who were overcome and were not overcomers; down, down, far down in the lake of fire is their portion for ever. Such is God's awful testimony. While gazing on this contrast, and listening to the testimony, remember and deeply prize the precious fact, *that the means of complete victory over all spiritual foes are provided.* Let us inquire what these means are and constantly use them. Here they are, "*the blood of the Lamb, and the word of their testimony.*" Thus and thus only can we be overcomers. By connexion with this precious blood in which we have redemption, even the forgiveness of sins, we enter on a career of victory. The *blood*, the *book*, and the *soul* must be brought together. We are told

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that "Moses sprinkled with blood the book and all the people," but this threefold cord was easily broken, because blood of beasts had no real value Godward or sanctifying power manward, but the sprinkled blood of the Lamb has both; and thus a union is formed between the soul and truth, and thus is made a threefold cord that can never be broken. Here is the fountain to wash away sin, and a fulness of all blessing to enrich. The blood is a shield to defend the soul, and the word is a sword to pierce the foe. It is "*the blood of the Lamb.*" Three wondrous words should take possession of our souls as we read this sentence, *merit, mercy,* and *might;* all are *infinite.*

The blood of the Lamb hath provided an all-sufficient atonement for sin; wrath is pacified, justice satisfied, holiness manifested, the law honoured, and thus through that atonement, mercy flows down on those who deserved wrath, and the cross they simply cling to becomes the power of God. We must not consider Christ as the Lamb simply, as John the Baptist saw Him making His way to Calvary, but we should also view Him as the other John saw Him in the midst of the throne, a Lamb as it had been slain; His atonement accredited by God, His person crowned with glory and honour. The blood of Christ means His *life* laid down, His "*soul* poured out unto death," and then that very life taken up again and presented in heaven. Think whose blood it is, what it has done, and what it is appointed to do. It hath availed with God, it shall avail against Satan, yea, prevail over him. It must first be powerful *in* you, then it can be powerful by you. Cherish the thought of how highly God estimates it, and seek to be in sympathy with Him in His satisfaction with Christ.

Observe too the order, first the blood and then the book. No one can *rightly* use the word who does not *really* trust the blood. Satan will be sure to gain the victory over all mere admirers of the Bible, over talkers about its poetry, morality, and sublimity, who do not receive the reconciliation. The Bible has not a kind word for those who are too proud to stoop to be saved wholly by the merit of another, but it pours all its stores of blessing and strength into the souls of those whose sprinkled hearts can say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Those who use the blood of Jesus *secretly* before God, and against sin and Satan, will use the word *openly* before men. It is called "the word of their testimony," this means an open, honest, consistent profession of truth; and this will be only maintained as we live on Jesus, eat His flesh and drink His blood. Such shall live by Him, as He lived by the Father, (John vi. 57.)

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Having such heaven-provided means of victory, let us boldly engage in the conflict. Our weapons have been tried and found sufficient, and all adapted by thousands. We should think of the manifold uses of both the blood and the book; and ask the teaching and help of that good Spirit, who is the glorifier of Jesus and the author of the Word. We should learn constantly to oppose what Christ has done to all that Satan can say; use what God hath said against all terrors and temptations; and then expect victories all along our course, and full triumph at the end of the battle of life.

The substance of the verse before us has been thus briefly expressed:—" Faith in the sacrifice of Christ, courage in bearing witness to the truth, and a spirit of self-devotion and self-sacrifice;" this last thought brings us to a third point in our subject.

III. *The gracious recognition and reward bestowed.* The recognition of faithfulness and the declaration of it by God himself, will be indeed a rich reward. It is like the "well done, good and faithful servant." It is like the testimony to the ancient worthies, "who by faith obtained a good report," or were borne witness to by God, (Heb. xi. 2, 38, 39.) The reward is of grace, no doubt there will be found many failures in all, but it is the general course that will be witnessed to. These crowned ones may have been worsted in a battle or two, and often wounded by a sudden assault; but the life campaign, as a whole, is owned by God as a victory. The proof of this is found in the words, "they loved not their lives unto the death," or (as Dr Tregelles,) they loved not their life even unto death." This testimony means *that compared with the honour of Christ and His cause, life was not loved, or death feared.* This is a response to our Lord's startling demand in John xii. 25, "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." Yea, further, in every case in whom these words are accomplished, the fulfilment will be an outgrowth of his own sublime and substitutionary act. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit," (John xii. 24.) There will indeed be "much fruit" when the conquerors are crowned. This holy carefulness to honour Christ, and this carelessness of consequences while doing so, so highly extolled, shone conspicuously in the primitive age. Who has not loved to trace it in the history of the apostle Paul? Thousands of martyrs have acted on this principle. It was usual for the pagan persecutors to say to the early Christians, "Deny Christ or die," and their

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ready answer was, "We choose death." Thus, too, a noble English martyr acted. When met on his way to the stake by his wife and nine children, he was urged to accept a pardon on condition of apostatizing, but his noble reply was, "I love my wife and children tenderly, but compared with Christ I love them not," and passed on to the burning pile so frequently reared in the days of the infamous Mary. It is as necessary as ever to possess this principle. We have not to prove that we possess it in the same way as those just mentioned; but we must have it proved that we possess it too if we would be crowned. There is a life of pleasure and ease, of worldly conformity and ardent pursuit after earthly riches, which must be renounced if we would be owned of Christ. A flesh-pleasing religion is not compatible with *overcoming*, though many think it is. Christ means what He says in His sternest requirements, as well as in His most loving invitations; and we do well to give heed to all. We should also ask what are the heaven-appointed means for attaining to and increasing this spirit of self-sacrifice, this not living to ourselves, but to Him who died for us and rose again. Surely the answer must be, continual contact with the blood of the Lamb, His word dwelling in us richly—communion with the overcomers whose histories we possess, so as to imbibe their spirit; and a panting of soul for conformity to Christ, such as Paul had when he longed to "apprehend that for which also he was apprehended of Christ Jesus." God will fulfil such desires, and so help all true-hearted soldiers by the way, that at the end they shall be able to say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing," (2 Tim. iv. 7, 8.) It is also important to connect the last clause of the text with the two former, as *evidential* of our interest in them. The reason *why* they overcome is found in the blood of the Lamb and the word of their testimony, the proof of it is seen in their spirit of self-sacrifice. It is of no use to talk of "the precious blood of Christ," and the "exceeding great and precious promises," while living a life of worldly ease, of selfish indulgence, or sordid hoarding. The sound orthodox creed, and the easily excited and glowing feelings, will avail nothing unless the world is really crucified and the soul truly consecrated.

One more word of caution in closing. The two great points we have been referring to are those which are of all others most opposed in our day. The substitutionary death of Jesus, and the plenary inspiration of the Scriptures, are the two things

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round which the battle is now raging, and is likely to rage still more fiercely. Let no man's heart fail him, the gates of hell cannot prevail against either; but Satan is trying hard, and many are being deceived. O believer, hold fast the blood which hath availed with God, and must prevail against sin and Satan. Hold fast that "God-breathed book," every word of which as it originally came from Him is *pure*. Do not let the enemy tamper with your weapons, or persuade you to accept any new ones. Seek grace to live and act in the power of the of the blood, and according to the purity of the book, and God's faithfulness is pledged that you shall overcome. To do this is the only thing worth living for; and millions in heaven can testify that it is also worth dying for.

Art. VII.—SONGS IN THE NIGHT.

Those persons are highly favoured, who have a spiritual taste for heavenly things, who feel a delight in searching out the minute beauties of divine truth; to such every text is peculiarly important and beautiful which refers to the Saviour, and reveals His excellencies. They continually resort to Calvary, and there they find growing whatever is pleasant to the eyes, good for food, or healing to the soul. The cross is the central spot of our religion. There we may behold the noblest wonders, and enjoy the richest blessings. What scenes of beauty are there presented to the believing eye, and what sounds of melody greet the heaven-instructed ear! The groans of the Man of sorrows—the prayer of the crucified King—the tender consolations of the sinners' Friend—the glorious declaration of the rejected one, to the dying yet believing thief—the triumphant shout of hell's conqueror, are all full of deep interest; and when properly listened to, hold the heart in mute and wondering attention. All the sounds which we hear in the vicinity of Calvary are solemn and awful. One while we hear the rabble shout, "Not this man but Barabbas!" and we are amazed at man's vileness. There we hear the voice of omnipotent justice saying, "Awake, O sword, and smite the man that is my fellow, saith the Lord of Hosts;" and we wonder still more at divine love; we tremble at the thought of what was our righteous doom, but rejoice in being sheltered beneath that precious blood which the terrible strokes of justice draw forth. While rejoicing

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in our safety, the wondrous exclamation of Jesus, "My God, my God, why hast thou forsaken me!" fills the soul with profound amazement, and calls forth adoring gratitude for His amazing pity to the lost, who voluntarily placed Himself in these circumstances of unparalleled sorrow in order to achieve their salvation.

But we are now called to listen not to the language of complaint but to the accents of praise. While musing in the vicinity of Calvary, the sounds of holy mirth are heard in the distance; and, wondrous thought! they are found to proceed from Immanuel and His followers. They have eaten the passover of which He so intensely desired to partake. That supper also has been instituted which is intended to remain through all time a memorial of His love; and ere He leaves "the large upper room" where such grace hath been displayed, quits that sweet sheltered spot, filled with the atmosphere of love, to encounter the pelting storm of diabolic malice, and the arrowy lightning of divine wrath, "*they sang a hymn.*" How plaintively do the notes sound in the calm evening air. The melody seems more than human, it exceeds the sweetness of seraphic music; for the Son of God leads the song, and praises the name of His heavenly Father in the midst of His brethren, Ps. xxii. 22. It is an anticipative song when standing on the verge of His mortal agony. Yes, Jesus the Man of sorrows, and His sad-hearted followers form the choir. The heart of the Saviour was already oppressed with bitter grief, John xii. 27, 28. Gethsemane and Calvary were plainly pictured before His eye, yet *He* sung. This shows us that His sorrow had nothing of despondency or selfishness in it; He neither forgot God nor His brethren. His sorrow was compatible with sacred confidence and sublime joy in God, yea, was accompanied by both. His disciples were sad, and yet, animated by their Master's example, they too sung. Christ sighed with us that we might sing with Him; He wept over us that we might rejoice in Him.

The words sung on this occasion were very probably those psalms which, from very ancient times, the Jews have used in the Passover occasion, and which they called the great hallelujah, or the 114th and four following psalms. Into the spiritual meaning of these, and their glorious fulfilment in Jesus, the disciples, it is probable, did not much enter; but it was otherwise with the Lord himself. He sung praises with understanding. His was a song of *submission*—He made melody in His heart to the Lord as He said, "The cup which my Father hath given me, shall I not drink it!" His was a song of *gratitude*,

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of *hope*, of *triumph*. His faith grasped the promise of God. He saw "the joy set before Him." He saw Satan defeated, death swallowed up in victory, sinners saved, and God glorified; and He sung with holy triumph the closing strains of the great hallelujah, "Thou art my God, and I will praise Thee; Thou art my God, and I will exalt Thee. Oh give thanks unto the Lord, for He is good, for His mercy endureth for ever."

The song ended, a solemn pause ensues. Jesus looks up with confiding love, and round with tender pity, and says, "Arise, let us go hence," and they went, "as He was wont, to the Mount of Olives." Pleasant and profitable was the converse by the way, all expressive of the willingness of Jesus to die for His people, and of the undying interest which He took in them, and in all that related to them. And now they arrive at the appointed place, a place sacred to friendship, to devotion, to sorrow, to triumph, the Mount of Olives, Gethsemane. Having attended them there, let us now inquire what lessons we may learn from this act of Jesus which we have been contemplating.

No songs are suited for a sinner but those which are connected with redemption. All other songs are unreasonable and foolish. To sing as many do is triumphing in the decease; singing of their chains, blessing the destroyer. No vain, proud, boasting songs become the Christian's lips. It is his privilege to begin the anthems of heaven upon earth, and these all have reference to redemption.

None can truly sing with Jesus, nor about Jesus, but those who have had communion with Him. He has said much to us of His Father's character and name; of His own person, work, and love; of the offices and operations of the Holy Spirit—the Comforter; of the glories and blessings of His kingdom; and all that we might have communion with Him, and joy in Him. "These things (He says) have I spoken unto you, that my joy may remain in you; and that your joy may be full," John xv. 11. Neglecting this communion with Him is the reason why we have so little joy in Him.

The Christian's joy is sometimes a prelude to suffering. So it was with Jesus, and *we* may have some Mount of Olives to go out to just after we have sung our sweetest hymns of praise. Jesus will go with us if we seek His presence, and He will not sleep (as did the poor disciples) during our souls' distress, but will succour the tempted, sow seeds for joy in the deepest sorrows, and direct our thoughts forward to that eternal song with which no sighs shall mingle, and which shall be succeeded by no sorrow.

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Notes on Scripture.

"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," (Matt. xxv. 34.)

God in mercy has kept before His people, in all ages, pertinent and significant representations of the restored kingdom which will be established when evil shall be rooted from the earth, the earth redeemed from the curse, and an end be brought to all rule, authority, and power; Satan, death and Hades subdued, and the kingdom as prepared from the foundation of the world restored to God the Father, and adapted to a race of holy and immortal beings, who, through the ceaseless cycles of the everlasting ages, will adoringly acknowledge the supremacy of the Infinite One. With this view we have a perfect harmony throughout the Scriptures. The prophets, anticipating Messiah's rejection at His first advent, and His consequent return to heaven, which was to receive Him until the times of the restitution when His foes would be made His footstool, predicted His sufferings at His first manifestation, and then spake of the glory that should follow at His second. With what rapturous utterances does David describe the future endless ages when Messiah, having triumphed over all His foes and crushed them beneath His feet, sits in trumphant glory reigning in regal pomp and power on Mount Zion! It was the same entrancing view which made the Evangelical prophet exclaim in his inimitable style, "Then shall the moon be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously."

This was the promised perpetuity of David's throne, upon which the Father of the everlasting ages was to sit, "ordering and establishing it with judgment and justice henceforth even for ever." Oh! how the glad, pæan swelled out in inspired utterances as the prophets of God, peering through the intervening ages, saw the Conqueror of kings and nations coming in triumphant majesty to assert and maintain the rights of an outraged throne, and this in the presence of adoring universe. "For every knee shall bow, and every tongue confess that Jesus Christ is *Lord*, to the glory of God the Father."

The prophets with one accord direct the mind to the world to come for the kingdom of God. After the earth's long dark week is past—after the Church's toil, sorrow, and pain have ceased—after death's revel is ended—after the Church's last foe falls—after all anti-Christian systems and governments are destroyed—and after the mystery of God is finished—then come the Sabbath, the rest, the crown, the joy,

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the glory, the new Jerusalem, the throne. God dwells with men, and they are His people. "And pains, and groans, and griefs, and fears, and death itself, shall die."

The apostles, after Christ's ascension, speak of the kingdom of God as an object of hope, not of possession. They taught that we must "through much tribulation enter into the kingdom of God," (Acts xiv. 22.) "That we must by a patient endurance of persecutions and tribulations be counted worthy of the kingdom of God," (2 Thess. i. 4, 5.) "It is an immovable kingdom which the saints are to receive, after they have by grace acceptably served God through their earthly pilgrimage," (Heb. xii. 28.) "An abundant entrance shall be ministered unto the saints into the everlasting kingdom of our Lord and Saviour Jesus Christ only after their Christian character is tested and perfected," (2 Peter i. 11; James ii. 5,) instructs that "God hath chosen the poor of this world, rich in faith and heirs of the kingdom which He hath *promised* to them that love Him." It was this reign of heaven restored to earth—this divine administration among men—that was the only hope of the Church for the first three centuries of the Christian era. This was the millennial reign of Christ, in which all who had a part in the first or better resurrection, were to share; and was the promised rest in view of which the martyrs laboured, suffered, and died. No other hope was known or desired until a spirit of worldliness crept into the Church, preparing the way for an apostacy in practice and doctrine. Gibbon, after testifying that the view which I have presented "was carefully inculcated by a succession of fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine,"—adds:—"But when the edifice of the Church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon the earth was first treated as a profound allegory—was considered by *degrees* as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism." It is so esteemed by many at the present time, who gravely tell us that, in order to be Christians, we must have the kingdom of God within us. Then we must be in it in order to be fitted for it in the future. And although this dogma comes to us with its claim to hoary age, to orthodoxy and the divine sanction, yet a triple testimony, coming from the voice of history, the voice of the Church and the voice of God, utters a direct and harmonious repudiation of it, and declares that the child of God has but one hope, and that the blessed hope of the glorious appearing of the great God, even our Saviour Jesus Christ—that hope of life to which the Church was begotten by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for her, ready to be revealed in the last time.

What motives to obedience and holiness grow out of this grand inspiring theme! Men are called to repentance in view of it. This is seen in the teachings of Christ and His apostles. It was repentance

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toward God and faith in the Lord Jesus Christ which were urged as the only means by which men were to be fitted for the kingdom of God. Moral regeneration is the primary prerequisite for an admission into, and a participation of the blessings of this kingdom. This Christ plainly taught Nicodemus: "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again."

So He instructed the disciples when reproving their ambition. He called a little child unto Him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

Paul assures us that we must be washed, sanctified, and justified, to be prepared for this inheritance which God hath promised to His people. When giving us the *distinguishing peculiarities* of this kingdom, the apostle says, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; for he that in these things serveth Christ, is acceptable to God and approved of men." Therefore, we must possess and exhibit these, in order to share the endless blessings of this kingdom of righteousness, peace, and joy. In a word, in every duty we owe to God, to ourselves, and to the world, we are urged to fidelity in view of this transcendantly sublime and important subject. The ministry is charged to uncorruptness in character and teaching in view "of the appearing of the Lord Jesus Christ, who, in His times, shall show who is the blessed and only Potentate, the King of kings and Lord of lords." To faithfulness in preaching the word, because the Lord Jesus Christ "shall judge the quick and the dead at His appearing and His kingdom."

The membership are admonished to patience, stability, and enlarged Christian labour, because "the coming of the Lord draweth nigh," when the harvest day shall come, and those who have sowed in tears shall reap in joy, and those who have gone forth weeping shall then return again with joy, bringing their sheaves with them.

And now, as we stand gazing between two worlds—the old and fading one, and the new and coming one, with manifest indications all around us of an imminent change—what an accumulation of motives, high as heaven, deep as hell, and vast as human interests, press upon us. We see the Christian Church lukewarm in her love, with but little interest in this heaven-originated truth. Corruption festering in human society, with error, hydra-headed, stalking abroad defiant of God and truth. Thrones tottering and falling; dynasties decaying and fading away; the last earthly power brought to view in symbolic prefiguration with all its dominion taken away, save an insignificant frag-

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ment, living only to be hated and anathematisd by its own immediate supporters, waiting to receive the last predicted stroke of heaven which shall grind it to powder, when the redeemed of earth and the unfallen of heaven shall join in its requiem. With a world-wide impression that we are approaching a crisis of infinite magnitude, can we fail to be impressed with the solemn grandeur of our position. As we realise ourselves living in this old enfeebled world, with its tottering foundations, our only hope is in hearing the King from His throne say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The problem of this day among the nations of the world is, who shall sway the sceptre of universal empire over this earth? Shall the nations, through perpetual generations, have this earth and its inhabitants under their power and misrule, or shall the Lord Jesus Christ, who justly claims by promise and purchase the right to reign from the river to the ends of the earth, have secured to Him His due? This question has been settled from the beginning, and in it is involved the infinite question of destiny for the kindreds of earth. And standing as we do between the two worlds, with the pressure of both upon us, affecting us either for weal or woe, should we not catch the inspiration from the heavenly country, and with girded loins and lighted lamps, be waiting with loving, anxious, earnest hearts, ever saying, "Come, Lord Jesus, and come quickly."

And whether He comes in the first, second, or third watch, let us be looking for and hasting unto His coming, that we may have boldness before Him at His appearing. Thus, with our race run, our conflict ended, our work accomplished, we shall be prepared to receive the crown to victors due, and shall be welcomed to those mansions prepared for the saints of God. And when earthly coronets, and crowns, and kingdoms shall disappear in the wreck of mortal things, we shall join in the adoring homage of redeemed and glorified ones, who, in the presence of wondering and admiring angels, shall crown their Jesus Lord of all.

"Soon where earthly beauty blinds not,
No excess of brilliance palls,
Salem, city of the holy,
We shall be within thy walls!
There, beside yon crystal river,
There, beneath life's wondrous tree,
There, with nought to cloud or sever,—
Ever with the Lamb to be!
Heir of glory,
That shall be for thee and me."

—*Extract from a Sermon by Rev. L. Osler, on the Kingdom of God.*

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The Personal Reign.

There was a universal belief among the Jews in the time of our Lord, that the coming Messiah was to set up a literal kingdom on earth, that He Himself would reign personally therein, and that the Jews themselves were to be the principal participants of His glory. The generality of Christians repudiate this idea, and maintain that the reign of Messiah was to be purely spiritual, and that His only throne was to be the hearts of His people. Which was right, the Jew or the Christian? If it was the Jew, the question of the personal reign is settled; and that such was the case I think can be easily proved.

Let us, in the first place, observe what is said of the subject in the Old Testament. "Behold," says Isaiah, "a king shall reign in righteousness, and princes shall rule in judgment," (chap. xxxii. 1.) Now if these words had been found in any other book but the Bible, would any one have ever dreamed of spiritualising them? Unquestionably not. It would be at once allowed that both "king" and "princes" were literal dignitaries, and why it should be otherwise because he who wrote the passage was inspired it would be difficult to show. Is the book of God a book of myths? It does indeed contain many figures of speech, which must be interpreted according to the rules of language, but unless it can be shown that the words of Isaiah contain figures of speech—which cannot be done—then the only remaining way is to receive them literally. Here then we have two ruling powers made the subject of prophecy. Who are they? Who is the king? Who are the princes? The king is the Messiah, the princes are those to whom the Lord had said fifteen hundred years ago, "And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, that the Lord thy God *will set thee on high above all the nations of the earth. . . . . And the Lord shall make thee the head and not the tail, and thou shalt be above only, and thou shalt not be beneath,*" (Deut. xxviii. 1–13). That these promises are to be understood literally is evident from the fact, that the curses which came upon them because they refused to hearken unto the voice of the Lord, were all fulfilled literally. The Jews, therefore, are "the princes." Had they only complied with the prescribed conditions, (Exod. xix. 5, 6,) they would literally have "ruled in judgment."

These two ruling powers are repeatedly brought before us in other prophecies. As, for example, in Isaiah ix. 6, 7. He who was to sit "upon the throne of David," was evidently the "king," while the persons described in the words, "Unto *us* a child is born, unto *us* a son is given," are just as evidently the "princes," and that these were the Jews is clear from the fact, that the words are taken from "the vision of Isaiah, the son of Amos, which he saw *concerning Judah and Jerusalem,*" (Isa. i. 1.) We have another example of a similar character in Jer. xxiii. 5, 6. The allusion to Judah being saved, and Israel dwelling safely in the days of the King, the righteous Branch, again points them out as the "princes." The words of the

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Psalmist also (Ps. lxxxix. 17, 18) have a primary reference to the Jews. In this passage the writer says, "In thy favour our horn shall be exalted," and as the horn was the emblem of power, this points to the exaltation of the Jews, while the words, "the holy One of Israel is our King," contain a literal fact, for the government of the Hebrews was a theocracy—God Himself being King, and the monarchs of Israel merely His vicegerents. And have not the words in Dan. vii. 27 the same primary reference? If so—I do not positively assert that it is so—then the literality of the kingdom and the exaltation of the Jews is clearly proven, for "the greatness of the kingdom under the *whole heaven*" would have been given to them in exact accordance with Deut. xxviii. 1. The literal, and not only the literal, but the Jewish character of the kingdom is also clearly taught in Ezek. xxi. 25–27, a passage deserving of close attention. The "profane, wicked prince of Israel" there spoken of, is Zedekiah, the last king of the Jews (Jer. xxiv. 8,) and the crown and diadem, which are to be taken away, are those of the house of David, of which he was deprived, (2 Kings xxv. 4–7.) The Lord foretells that He would introduce confusion into the land until He came to whom the crown belonged, and then He would give it to Him, and who He was is declared in the passages already referred to. The idea of a merely spiritual monarch is completely set aside, for the crown which fell from the head of Zedekiah is to be given to the coming One. The wicked prince was undoubtedly a literal king; how can it be shown that his successor is to be a spiritual one? Thus the Jewish prophets distinctly testified to the literality of the coming kingdom, and to the wonderful fact that the ancient people of God were to be the inheritors of that kingdom, and to be exalted high above all other people.

But what light does the New Testament cast upon this subject? The Old Testament, apparently at least, gives us to understand that the kingdom was to be literal; does the New Testament correct this impression, and prove that it was to have been spiritual? Not so. Both bear exactly the same testimony, both testify to the fact that the Jewish idea was right, and the modern Christian idea wholly wrong. Let the witnesses be called. The first who answers to the summons is an angel, and his testimony regarding Messiah runneth thus: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end" (Luke i. 32.) But, say many estimable Christians, "these words are to be understood spiritually." Nay; surely, that cannot be the case. You must at least allow that part of them are literal, for it is literally true that Christ is "great," and is "called the Son of the Highest," and if a part, why not all. Why literalise His greatness and His name, and then spiritualise His inheritance of the throne of His father David? Isaiah, as we have seen, did not do that, neither did Ezekiel, and I feel well convinced that the wise men would not have done so, supposing they had heard the words of Gabriel. Call

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them and let them give in their testimony. And thus it runs, "Where is He that is born *King of the Jews,* for we have seen His star in the east and have come to worship Him?" No wonder that Herod the king was troubled, and all Jerusalem with him. Take the striking prophecies already referred to in connexion with the fact that the seventy weeks of Daniel, (chap. ix. 24–27,) had almost run their course, and verily there was enough to startle the most careless. And now listen to the words of the great forerunner of great David's greater Son: "Repent ye; *for the kingdom of heaven is at hand,*" (Matt. iii. 2.) Listen to the words of the King himself: "Repent; *for the kingdom of heaven is at hand,*" (Matt. iv. 17.) And mark his first commission to his twelve ambassadors. His *last* commission was, "Go ye into *all the world,* and preach the gospel to *every creature;*" but his first commission to the twelve ran thus: "Go *not* into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go ye unto *the lost sheep of the house of Israel,* and as ye go, preach, saying, *The kingdom of heaven is at hand,*" (Matt. x. 5–7.) But all this was not sufficient to satisfy him, and so he sent forth other seventy also on a similar mission, and commanded them to preach, saying, "*The kingdom of God is come nigh unto you,*" (Luke x. 11.) Here, then, we have no fewer than four proclamations, all of them addressed to the Jews only, not about our Saviour, but about a king. The proclamation of a Saviour was indeed made before and after this—before, when the herald angels announced His birth—after, immediately before His ascension; and on both occasions it included the whole human race (Luke ii. 10; Mark xvi. 15;) but when the kingdom is referred to, it is invariably found to refer to the Jews only. Is it not plain, therefore, that there is a very broad distinction between the Saviour and the king; and that, although the first was designed for all, the second was originally intended for a particular nation. Observe, too, how he answered the interrogatories of the Jews about the kingdom. His aptitude for taking advantage of questions put to him for the purpose of correcting error or explaining truth was very remarkable; but although he was of course aware of the Jewish idea, he never on any occasion said a single word to show that he thought it wrong. He never corrected their error, an infallible proof that there was no error to correct; and that Pilate, without knowing what he did, enunciated a great truth when he caused to be inscribed upon the cross, "This is Jesus, the King of the Jews."

But Jesus is no longer the king of the Jews, for they rejected Him. Most emphatically did that bad and rebellious people say, "We will not have this Man to reign over us." Five hundred years before He made His appearance, a prophet called upon Jerusalem to rejoice in the advent of her king: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee; He is just, and having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass," (Zech. ix. 9.) And so in this lowly state the King rode into His capital; but, although some of His poorer subjects

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received Him with shouts and rejoicings, the others, and especially the rulers, turned away with scorn. Then the irrevocable words were spoken, "The kingdom of heaven is taken from you, and given to a nation bringing forth the fruits thereof," (Matt. xxi. 43.) From that moment the Jewish kingdom vanished into space. Shortly afterward the blood of Christ was poured forth upon the cross, the vail of the temple was rent in twain, the middle wall of partition was broken down, and Jew and Gentile were in all respects placed upon a level, and that for ever.

But although the intentions of God were thus prevented from being carried into effect by the sin of the Jews, are we therefore to conclude that they have been frustrated? Nay; in nowise. They have simply been delayed. The word of the Lord will most assuredly be fulfilled, the "God of heaven shall set up a kingdom which shall never be destroyed," (Dan. ii. 44.) But what kind of a kingdom will that be? Exactly the same as that which was originally designed, with the single exception that the Jews, *as such*, will have no part in it. The Jewish kingdom was to have been literal, so also will the coming kingdom be. In the Jewish kingdom the Lord of hosts was to have "reigned in Mount Zion and in Jerusalem, and before His ancients gloriously," (Isa. xxiv. 23;) such also will be the case in the coming kingdom, with this difference, that it will be in "the new Jerusalem which cometh down out of heaven from my God," of which "the Jerusalem that now is" is merely a type, (Rev. xxi. 3.) In the Jewish kingdom the Messiah would have had "dominion from sea to sea, and from the river to the ends of the earth," (Ps. lxxii. 8.) So also shall it be in the kingdom yet to come; the dominion of Jesus shall extend to the farthest verge of the green earth: for the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ, (Rev. xi. 15.) In the Jewish kingdom the Jews themselves would have been "princes ruling in judgment;" in the coming kingdom that place will be bestowed upon the "nation bringing forth the fruit thereof." And who are they? "Ye," says the apostle, addressing Christians, "are a chosen generation, a royal priesthood, a *holy nation*, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light; which in time past were not a people, but now are the people of God, which had not obtained mercy, but now have obtained mercy," (1 Pet. iii. 9.) In a word, every promise relative to the kingdom made to the Jews is applicable to the Church, for of that Church the Jews were typical. "Unto us," therefore—the people of God—"a child is born; unto *us* a son is given;" WE are the princes destined to "rule in judgment," to tread down the wicked as ashes under the soles of our feet, to bind their kings with chains, and their nobles with fetters of iron. "We shall reign on the earth," we shall reign with Jesus. We are "heirs of the world." "All things are ours: the *world*, and life, and death, and things present, and things to come." We shall inherit the earth. To us are applicable the words of the prophet: "The saints of the most High

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shall take the kingdom, and possess the kingdom for ever, even for ever and ever." "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven* (and therefore not in the heart) shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him," (Dan. vii. 18–27.) Oh, if we could only realise this, how we would watch and pray for the advent of the nobleman who has gone into a far country to receive for himself a kingdom, and to return!—*Advent Herald.*

The Saints of all Ages Fellow-heirs.

It was as true before the incarnation as it is now, that men are by nature children of wrath, dead in trespasses and sins. The carnal mind was then, as now, enmity against God. The Lord announced no novel truth, nor one peculiar to the period of this dispensation, when He said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and consequently, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Nicodemus, a master in Israel, might as justly be rebuked for not knowing this as any teacher of the Church. The mission of the Spirit as the Comforter, to abide with the Church "builded together as a habitation of God through the Spirit," and as "the spirit of adoption whereby we cry Abba, Father," was consequent on the exaltation of Jesus to the right hand of the Father. So far there is a distinction in the earthly privileges of those who lived before, and those who have lived subsequent to that event. But the day of Pentecost did not witness the first action of the Spirit of God upon the souls of men. From the fall of man there has been but one way of salvation, one Saviour in whom faith rested, and one Spirit who quickened unto spiritual and everlasting life; and all who thus have eternal life were born of the Spirit. Faith was not then, any more than it is now, indigenous to the heart of man, and, as we have in a former paper endeavoured briefly to show, faith had the same object then as now. It is not necessary that we should here re-state the proof that Abraham not only believed *the promise* of a Saviour, but believed in *the Saviour* promised; or the proof that, though the saints of old could by no means anticipate the wonderful particulars of the way by which the incarnate Word accomplished our redemption, they offered their typical sacrifices in faith, looking to that which they signified, and so, by anticipation, received the remission of sins in His blood. It was so from the first; for "*by faith* Abel offered unto God a more excellent sacrifice than Cain"—faith, which owning the need of a sacrifice for sin, presented to God that which prefigured it—"and by *it* he being dead yet speaketh;" it tells that no sinner ever has found, and no sinner ever can find pardon, peace, and eternal life, save in believing

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on Him, "whom God hath set forth to be a propitiation through faith in His blood." Nothing short of this could ever justify the ungodly—nothing short of this could appease the awakened conscience.

But the question may still be raised, Shall those who, under previous dispensations, rested in the same Saviour, being quickened by the same Spirit, also have the same glory with believers of the present dispensation? The majority of our readers may think it strange that such a question should be raised; but what has been said may satisfy them that it is not well to take it for granted, and that we are called to know what answer the Word of God gives to the question. It will be understood that those who exclude them from the inheritance of the Church do not question that they will have *a* glory, but assert that their glory, whatever it may be, will not be that which the Lord has given to the Church. We need not, therefore, refer to the passages in which their future blessedness is revealed, but only to those which show that they and we shall be united in glory.

There seems to be something of the Gentile boasting which needs to be reminded of the apostle's words: "Thou bearest not the root, but the root thee," in these strange conceits of superiority to Abraham, Isaac, and Jacob. As the subject presents itself in the New Testament, the question in the minds of men was not, Shall the Old Testament saints share the blessedness of the Church? but, Shall we be admitted to a participation of the blessedness of these fathers? The Lord speaks of many who shall "come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven," or, as Luke has it, "the kingdom of God." One might suppose that there could be no difference of opinion as to the "many" who are described as coming from the east and west, or as to what is implied in this association with Abraham, Isaac, and Jacob, in the kingdom of heaven. But if the application of the description to believers of this dispensation should be disputed, the passage would still conclusively show that the saints of previous dispensations shall inherit that to which we look forward as our inheritance—the kingdom of heaven when it is manifested in glory. Whatever may be said of their state on earth, this is what the Lord reveals of their state in heaven, and this is what is set before us.

But the most satisfactory answer to the question will be found in epistles addressed to churches, where there can be no dispute as to the persons intended. And it is not unworthy of notice that, as it is in the Gospel of Matthew, which the teachers to whom we have referred would hand over to the Jewish remnant, that we find the only formal mention of the Church, so it is in the Epistles of Paul, the apostle of the Gentiles, that we find the most explicit revelation of the glorious destiny of the Old Testament saints.

In the Epistle to the Romans, chap. iii., the only ground of justification is shown to be in Him "whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for *the remission of sins that are past*, through the forbearance of God; to

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declare at this time His righteousness, that He might be just, and the justifier of him which believeth in Jesus." Then, in chap. iv., it is shown that the only way of justification is by faith. No other ground or way of justification has ever been known, and the example of this is found in the case of Abraham, to whom faith was reckoned for righteousness. But observe, this took place while he was yet uncircumcised, "that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also." This relationship has reference to the promise of an inheritance which "is of faith, that it might be by grace; to the end the promise might be sure to all seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is *the father of us all.*" It is in view of this common justification, and with reference to this common inheritance in which Abraham is regarded, not as our inferior, but our father, that the argument is followed out to the conclusion. "For if by one man's offence death reigned by one; much more, they which receive abundance of grace and the gift of righteousness *shall reign in life* by one, Jesus Christ." Whatever may be justly said of the difference in respect of light and privilege between believers of different dispensations, we behold them at last united to "reign in life by one, Jesus Christ," and thus, without distinction, it is testified that "whom He did foreknow, them He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." The concatenation is so complete that, if a man is found included in one of its terms, all the rest necessarily are affirmed of him. If, for example, we find Abraham among the justified, we may trace his justification back to the Divine foreknowledge, and find that he also was predestinated to be conformed to the image of God's Son; or, looking in the other direction, we see it resulting in his being glorified. And what higher destiny and prospect can there be for any of the justified?

Without following out the subject in the remaining portion of this epistle, we turn to the Epistle to the Corinthians. We have already seen that Abraham was predestinated to be conformed to the image of the Son of God, and it is added, "That He (the Son) might be the first-born among many brethren." In harmony with this, we read in 1 Cor. xv. 20, "But now is Christ risen from the dead, and become the first-fruits of them that slept." The verb is in the perfect tense, "them that *have fallen asleep*," which surely includes Abraham; and then we find that it is "IN Christ" that they are raised "at His coming," and that those who shall be raised at His coming are "Christ's." And, again, we ask, what more can be affirmed of the Church or of believers in this age? Abraham, as well as Paul, having borne the image of the earthly, shall also bear the image of the heavenly.

The most decisive proof of the union of the saints of the past dispensations with those of the present, in glory, is found in the Epistle

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to the Galatians. It is so full that we can only glance at the outline of it. And here it is most evident that the error with which the apostle had to deal was the reverse of that which is now before us. These Churches in Galatia, having received the Gospel, had been taught that there was yet some higher place of favour and future glory in association with Abraham and his seed: and that, in order to secure a participation in these, it was necessary for them, as Christians, to be circumcised. Now, if, as has been taught in our day, the position and prospects, the calling and glory of believers in this dispensation be superior to, or different from, those of Abraham, this was the place to affirm it. But the apostle is content to show that we have a common inheritance with him. In chap. iii., we find a statement, similar to that in the Epistle to the Romans, of the way in which Abraham and all believers are justified; and then this is shown to be introductory to a common blessing, "They which be of faith are blessed with faithful Abraham." This is shown to be altogether independent of the law, which could not affect a covenant confirmed of God, *in Christ*, four hundred and thirty years before the law was given. The seed in whom the promise was confirmed is Christ, and consequently, all who are in Him are heirs of it. But let it be observed, that the conclusion, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," follows the statement, "Ye are all the children of God by faith in Christ Jesus." Was Abraham less than a son and heir of God? If a more definite answer is needed to this question than the argument in chap. iii. supplies, we have it in the commencement of chap. iv. There, while the sonship of all believers is affirmed, the difference between the condition of believers under the present dispensation, and that of believers under the dispensation which preceded it, is very strikingly illustrated by the condition of a son and heir before and after he has attained his majority. "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." The difference is not in relationship, but in outward condition; they are equally the sons of God and equally heirs—heirs of God, joint heirs with Christ. The fact that we now are not in the servant's place, but in the enjoyment of the Spirit of adoption, is surely an unspeakable privilege; but then it is only a step toward the consummation, when all the sons will be manifested and introduced into the common inheritance. "When He shall appear, *we* shall be like Him; for we shall see Him as He is." But this is as true regarding all whom God hath predestinated to be conformed to the image of His Son, though during their earthly pilgrimage they were, as minors, under tutors and governors.

Even in the Epistle to the Ephesians, which contains the fullest exposition of the calling and glory of the Church, and especially of its present standing and privileges, the ultimate community of blessing is plainly intimated in the contrast between the original condition of these Ephesians, "Being aliens from the commonwealth of Israel, and strangers from the covenants of promise," and their condition under

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grace, as "no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Under this dispensation there is indeed a great difference in the privileges of believers, whether Jews or Gentiles, inasmuch as they "both have access by one Spirit unto the Father," and as they are "builded together as an habitation of God through the Spirit;" but this does not affect the common relationship and the common hope of fellow-citizens and members of the household of God, into which these Gentiles had now been introduced by the blood of Christ.

Without mentioning the other epistles, the bearing of the whole of the Epistle to the Hebrews upon the question before us, would require a separate article. We can only refer to one or two passages in chap. xi. In the enumeration of illustrious examples from among the elders, of "Faith, which is the substance of things hoped for, the evidence of things not seen," it is remarkable how many particulars are mentioned which have been represented as peculiar to a later revelation of the grace of God. Surely it is not without significance that, from the antediluvian era, we have, in Enoch, an instance of what the apostle shows as a mystery, "We shall not all sleep." Abraham, Isaac, and Jacob are represented as voluntarily occupying the place of strangers and pilgrims on the earth, the place which all the sons of God must occupy here; and that, too, as declaring plainly that they seek a country. In willing separation from this world with its lying hopes, they are pressing on to a better, that is, an *heavenly*. "Wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Not only has He prepared for them a city, but they looked for it, and the description of it leaves us in no doubt as to what city they looked for, and which God hath prepared for them, "A city which hath foundations, whose builder and maker is God;" nay, but in the Greek it is more explicit still, "THE city which hath foundations;" there is but one city, "The city of the living God, the heavenly Jerusalem," in which our hopes will reach their full fruition, into which all who have washed their robes have right of entrance, where the redeemed of all ages shall together share the fulness of the love of Christ, their common Saviour. Surely it is not without meaning, that if the names of the twelve apostles—apostles of the Lamb—are on the twelve foundations of the walls of the city, the names of the twelve tribes of the children of Israel are inscribed on its twelve gates. Now who will exclude these saints of old from a place and portion with the Church, when she shall be manifested as the Bride, the Lamb's wife? These, indeed, all died in faith, not having received the promise, "God having provided some better thing for us, that they without us should not be made perfect." We cannot object to the exaltation of the grace of God in view of the better thing God has provided for us, as now, through the Spirit, walking in conscious oneness with a risen Christ, whose promised coming they only saw afar off. But does not the intimation that they could not be made perfect without us, most emphatically intimate that we and they shall be perfected

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together in Him whose coming to suffer for sin, and whose resurrection from the dead must needs precede the perfecting of either? . . . But we cannot now prosecute the subject. . . . . . . Enough for the present that we can look forward to the day when the distinctions which marked the various stages of preparation for the display of Christ's glory in the saint shall have all passed away for ever; and the redeemed of all ages will be found gathered together in one, "The general assembly and church of the first-born, whose names are written in heaven;" all alike glorious, because He shall be glorified in them. Abel and Enoch, Abraham and David, Elias and John the Baptist, Paul and the disciple whom Jesus loved, with many from the east and the west, the north and the south, shall know the truth of that saying, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.—*Waymarks*, pp. 32–42.

Matthew xvi. 28.

The occasion on which the words in question were uttered was a critical epoch in the Saviour's history. It marks the beginning of a new revelation to the disciples both of Himself, and of the work which He came to accomplish. The time had come for those who would be His disciples to make a formal, explicit profession of their faith in Him as *the Messiah*. In answer to his question, "But whom say ye that I am?" Peter, speaking not only for himself but for the twelve, had declared, "Thou art the Christ, the Son of the living God." Jesus had uttered His memorable reply, "On this rock, I will build my Church." "*From that time forth*," says Matthew, "He began to show unto His disciples that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be put to death, and on the third day be raised again." He not only revealed to them that He himself must suffer many things and die; He made known to them that all who would follow Him must expect afflictions and persecutions, even unto death, for His sake. An announcement so contrary to all their previous anticipations could not but be a severe trial of their faith. He accordingly sets before them the ultimate consequences both of faithlessness and of fidelity. "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. *For the Son of man shall come in His own glory*, (Luke ix. 27), *and the glory of His Father and with His angels, and then shall He reward every man according to his works.*" (To appreciate fully the connexion between this passage and that which follows, the parallel passage should be noticed: "When the Son of man shall come in His glory, then shall He sit upon the throne of His glory; then shall the *King*

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say unto them on His right hand, Come, ye blessed, inherit the *kingdom* prepared for you from the foundation of the world," (Matt. xxv. 31-34.) Then follows the language under consideration, "Verily I say unto you, there be some standing here which shall not taste of death till they see *the Son of man coming in His kingdom.*" Now, does not the connexion in which these words occur imply, that this "coming of the Son of man in His kingdom," was, not some providential or spiritual coming, but that "coming of the Son of man *in His glory*," of which He had just been speaking? Without further information would not the disciples suppose that this identical coming "in His glory" was the event referred to, and that some then standing there would live to see it? If, however, before His actual Second Advent, He should reveal Himself to some then standing there, in "the glory" in which He shall be manifested at "His appearing and His kingdom," would they not understand that the promise had been fulfilled?

Now the transfiguration was precisely such a manifestation of Christ, and nothing else. The disciples who were with Him in the holy mount "saw His glory," (Luke ix. 32), and the glory of His Father—"the excellent glory" out of which came the voice, saying, This is my beloved Son. They beheld "the Son of man (as He shall be manifested when He shall appear), coming in His kingdom."

It should be borne in mind, that when the Saviour, as quoted above, spoke of "the coming of the Son of man in His *glory*, and the *glory* of the Father," we are not to understand simply a *glorious* coming in the vague sense in which this expression is ordinarily employed, but in accordance with Scripture usage, we are to understand a sensible, visible manifestation of the Divine presence, similar to, or rather identical with the Shekinah of the Old Testament. (Exod. xvi. 10; Levt. ix. 23; Num. xiv. 10; 1 Kings viii. 11; 2 Chron. v. 14; Ezek. i. 28; John xii. 41; Rev. xxi. 23; and many other passages.)

2. One remarkable feature of the transfiguration scene—distinguishing it from all other "visions and revelations of the Lord" recorded in the Scriptures—was the appearance of departed saints "in glory." What more probable interpretation of this unparalleled manifestation, than that Moses and Elias appearing with Christ "in glory," were representatives of the whole body of the redeemed, as they shall appear with Christ, "in glory," at "the coming of the Son of man in His kingdom." "When Christ, who is our life, shall appear, then," says Paul, "ye also shall appear with Him in glory," (Col. iii. 4.) "When He shall appear," says John, "we shall be like Him," (1st Epis. iii. 2.)

3. The main *design* of the transfiguration was undoubtedly to fulfil the very end, which the event referred to in the Saviour's promise was to fulfil, namely, to confirm the faith of the disciples in Jesus as the Messiah. This is acknowledged even by those who do not regard the transfiguration as the event referred to. Owen says, "The Divine splendour which on that occasion invested the Saviour was chiefly

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designed to strengthen the faith of His followers, to all of whom, after His resurrection, it was permitted to be told." Here then is an event which in its *form* corresponded with *the* coming predicted more precisely than did any other coming which those then living were permitted to behold. Moreover, it fulfilled the very *design* of the coming predicted. Is it not then probable that this event was the event referred to?

4. The transfiguration is recorded by each of the three evangelists in immediate connexion with the language under consideration. Not only are the records of the two events thus connected in *place*—they are connected in *terms*. "*And* after six days," says Matthew: "*And* after six days," says Mark: "*And* it came to pass about an eight days after these sayings," says Luke. Was this careful connexion in the record of the transfiguration and the Saviour's promise, accidental? Or if designed, what design more probable than to indicate that the event thus recorded was the fulfilment of the prediction.

5. This interpretation receives strong confirmation from the language of Peter in the first chapter of his second Epistle. "We have not followed cunningly devised fables, when we made known unto you the *power* and *coming* of our Lord Jesus Christ, but were *eye-witnesses of His majesty*. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice we heard when we were with Him in the holy mount." Is it a very violent assumption, to suppose, that the promise of the Saviour—"there be some standing here that shall not taste of death until they see the Son of man coming in His kingdom with power"—was fulfilled, when subsequently some of those then present had granted unto them "a vision" (Matt. xvii. 9) of "the power and coming" of the Son of man—a vision, such that they were able subsequently to declare, that they had been "eye-witnesses of His majesty."

[It is sometimes remarked that John, who was the only one of the Evangelists who beheld the transfiguration, is the only one who makes no mention of it. Is not the transfiguration the particular event referred to in the introduction to His Gospel, (i. 11,) when he says, "We beheld His glory, the glory as of the only begotten of the Father?"]

5. That the language in question, "the coming of the Son of man in His kingdom," is not any spiritual or providential coming, is confirmed further by the fact, that in every other instance in the Scripture in which "the kingdom," and "the coming" of Christ are associated, the kingdom referred to is the kingdom of glory which is to be manifested at the Second Advent. (See 2 Tim. iv. 1; Matt. xxiv. 31-34; Luke xix. 11-27; Luke xxi. 27-31; 1 Cor. xv. 50-52.)—*Discourse on the Second Advent*, pp. 55-58, *by Lr Duffield.*

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Coming Quickly.

Thus it will be when He comes again. We seek Him now as did Israel, but as He came to them, so He will come upon us or ever we are aware. Even now all the celestial world may, for aught we know, be astir with magnificent preparation. The cherubic cavalcade may have commenced the awful march. Swift as the unseen arrow from the well-strung bow, the flaming chariots of Jehovah will bear Him down the sky. His angelic escort will have the speed of lightning. The watchers will discern the tokens of His approach, but the careless will not know, the wicked shall not understand. Stealthy as the midnight thief, sudden as the thunder from the sky, the Lamb will rend the heavens and burst into vision. "As if a man did flee from a lion and a bear met him; or went into the house and leaned his hand on the wall and a serpent bit him," so cometh the day of the Lord upon a haughty, gay, unthinking world, (Amos v. 19.) Oh, the terror! Oh, the wailing! Oh, the remorse! It is all over now,—the prayer—the song—the sermon—the last ray of hope—the last chance of paradise. For the Judge,—the great white Throne—the sentence "Depart,"—the everlasting separation,—the fiery lake,—the second death, —the blackness of darkness—all are here. And there is no remedy.

Afar out on the turbulent ocean men will hear, appalled, the clangour of the trump of doom. Down deep in earth's cavernous mines, where the toiler bends o'er his task by the dim light of his little lamp, will quickly flash the blaze of that river of fire which shall roll earthward before the chariot of the Son of God. Out on gory fields of strife, where proud armies meet to rage in tumult and to die, a sound will be heard, louder than the cannon's roar, and a summons go forth more potential than the voice of kings. All on land and sea will hear it. The roar of the archangel's trump will peal out over all the abodes of the living, and through all the homes of the dead. There is no escape. The eyes that will then look down from the clouds upon the myriads of earth, are as a flame of fire; and as swiftly to and fro through the gazing and affrighted race, they shall be keen to separate the precious from the vile. Virtue and holiness will fear not; but the sinful and unpardoned will quail before the tribunal of that Day of Judgment. For the slain Lamb is now the King; the injured and insulted Saviour is now the Judge; and the Despised One of Galilee is clothed with omnipotent power, and holds in His hand the destinies of a whole world. "Behold, He cometh with clouds; and every eye thall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him."

By the side of that solemn day and its fearful unfoldings, what is the pomp of this world, what are the equipages of kings, what the glittering wealth of the millionaire, the halls of mirth, the honour that cometh from men, the wreaths of fame, or the harp which, if it be but touched, the nations hear entranced? Wrath is coming: wrath for sin. And with this in arrear, what avails liberty, pleasure, enjoy-

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ment; all within the hour-glass of time, or the rounds of earth's continent; all the sensibilities of life; all the powers of man; all the attractions of woman? For the fashion of this world passeth away, the earth shall stagger to its fiery crucible, and the heavens shall roll together as a scroll, and the whole human family come to the terrible crisis of the ages, and part, strangely, sadly, and eternally, never more to meet. Beyond this lie the bars of light that will drop low to let in the holy, the hymns of the blessed, the city of gold, the green new earth, the flowers that shall not hear of winter, and the sinless, endless calm of God. But what of this to the one who is never to be there? What will it be to him who has one glimpse of this Heaven, and then closes his eyes upon it for ever? Better that such had never been born.

Since then it is an undisputed fact, that whenever the great day of the Lord opens upon the world it will take men by surprise, and since our Lord Jesus Christ is set for the Sin-bearer and Saviour of those who do heartily repent of their sins and believe on Him, is it not the part of wisdom to hasten to make our peace with God, by accepting His dear Son, and so in justification and holiness standing in constant preparation for the wonderful events that one day will come upon the earth? Is it wise or well to postpone a matter so essential to our everlasting wellbeing as is the securing of that divine hope that can alone lift us from the depths of human evil, into which by transgression all have fallen, into the favour and glory of the great Creator? Shall we continue in sin and suffer the season of probation to go by in careless dreaming, cheating the soul with delusive hopes of a joyful future, when the unerring word of life so faithfully warns all men that "without holiness no man shall see the Lord?" Are we wont to exhibit such a reckless disregard for our own personal happiness in any matter with which we have to do, save in this all-important business of seeking for immortality and eternal life.

And why should God's love be thrust aside, His only begotten Son and appointed sacrifice for sin, be insulted and rejected, the Holy Spirit be grieved, the Church's wide, wide welcomes be treated with contempt, and the long, sweet joy of the endless rest be counted as a thing of nought,—all for the sake of a few short evil years of self-enjoyment in this poor life, which in its best estate is but a fleeting show, and at the blast of the archangel will vanish like a summer's dream? Oh, for power from God, for strength from on high to break the spell that sin and Satan have cast over the minds of mankind; lest while they are counting on coming days of peace and safety, a sudden destruction overtake them from which there is no escape,—lest the Judge, who will come all too soon for mortal's tardy penitence, appear in the clouds of heaven with power and great glory, to the surprise and consternation of His enemies, who with trembling and wailing shall exclaim, "The harvest is past, the summer is ended, and we are not saved."

"Behold I come quickly;"—"As a snare shall it come on all;"—

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"Behold I come as a thief;" "If the good man of the house had known what hour the thief cometh;"—"No man knoweth the day nor the hour;"—"Ye know not when the time is;"—"In such an hour as ye think not the Son of Man cometh;"—"Watch therefore, for you know neither the day nor the hour;"—"Ye know not when the master of the house cometh;"—"Take heed to yourselves;"—"Watch and pray always:"—such are the warning words sent on before Him in the "King's letter" to the Church. Oh that she would awake in the might of her Redeemer, gird herself with holiness and divine power, erect her banners in the fear of Him who for her conquered Sin and Satan, Death and Hell, put on the whole armour of God, and prepare for the marriage of the Lamb. Hark! the voice of the Bridegroom wafted down the skies from the Father's throne. "Hear ye Him!" *Lest coming* SUDDENLY, *He find you sleeping.* And what I say unto *you* I say unto *all*,—WATCH.—*Scriptural Repository Tract.*

Reviews.

The Doctrine of the Atonement, as Taught by Christ Himself; or, The Sayings of Jesus on the Atonement, Exegetically Expounded and Classified. By Rev. GEORGE SMEATON, Professor of Exegetical Theology, New College, Edinburgh. Edinburgh: T. & T. Clark. 1868.

THIS most valuable and opportune volume, is, as a whole, beyond our province as prophetical reviewers. Yet because of its own excellence, we gladly take occasion to recommend it to our readers, as a clear, full, and scholar-like vindication, or rather elucidation of the Atonement, from Christ's own teaching. We greatly sympathise with its decided and uncompromising tone, and rejoice in its successful arguments and acute criticisms. *Indefinitism* (or broad-churchism as men call it), is undermining the foundations of our faith, and many shrink from the odium of defending what the so-called intellect of the day has pronounced *obsolete* and *narrow.* We like to hear a professor coming forward and avowing that he is not ashamed of the Cross, nor of the gospel of Christ. Let our readers make themselves acquainted with this needful work.

The only special reference which we shall make to it, is to the section in which the author states his views on the *vicarious* life of Christ. Our readers are aware that the Socinian view of the Lord's life is patronised and proclaimed by the followers of Mr Darby. They deny that His life was substitutional, and they are beginning, as we

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predicted, to deny that His death was substitutional. As soon as Socinianism, in any form or at any part, gets hold of a man's mind, and enters into his creed, it is certain to work its way through every part. "A little leaven leaveneth the whole lump." Darbyite Socinianism is less offensive than that of Parker or Martineau, but it is the beginning of a departure from the faith, of which no one can foresee the end. The day of "itching ears" is upon us; the time when men will not "endure sound doctrine," but will heap to themselves teachers—most of them novices, ready to fall into "condemnation and the snare of the devil." We will not say, as some who know them do, that there are Jesuits among them in disguise—creeping into houses and leading captive silly women; but we do not wonder at the suspicion. The following is the passage we have alluded to:—

"In the gospels there are several passages to be found which bring out far deeper views on the subject of Christ's curse-bearing and suffering life than have commonly been adopted, or, at least, than have been taken up in earnest in the Church. Most readers who merely read the narrative of Christ's life as they do a common history, see nothing more in these sufferings than the opposition of ungodly men to the cause of God, or limit the endurance of the curse on the part of Jesus to the hours when He hung upon the cross. But the curse-bearing career of Christ was by no means of that nature, nor limited to that time.

"Neither is it enough to say, as the views of others imply, that as Jesus endured the collective elements of the curse on the cross, it serves no purpose to trace it piecemeal and detail in other spheres and at other times. For on that theory it would not have been necessary for Christ to be an infant, child, youth, and man, if we are to limit attention to the one point which was undoubtedly the climax both of the obedience and of the curse. His previous life, considered in the double light of sinless purity and of curse-bearing endurance, was not less necessary in the divine economy than the cross, and not less provided for in the wisdom of the divine counsels. His entire life was pervaded by the curse; and He encountered it in every sphere where His people were required to bear it. We may trace from His history how He met it in all those spheres and departments where the bitter effects of sin, beyond doubt, assail mankind. The opposite view may seem to have more simplicity in it; but it overleaps the earthly life of Christ. God's wisdom, however, was plainly different. And this endurance of the curse from the commencement of His life to its close, in every one of those departments or spheres where the bitter consequences of sin had entered, must be viewed as necessary, not only in the way of fitting the Lord Jesus to become a merciful and faithful High Priest (Heb. ii. 17), but also in the moral government of God for the expiation of sin.

"As it is easy to err by excess here, many are content to err by defect. Thus Menken and Irving egregiously erred by bringing Christ into the circle of human nature as it now is. But many, on the other hand, have been deterred, in consequence of their mistake, from even venturing to approach the subject. The regulative principle, however, which is by no means to be lost sight of at any point, and which will guide us in our inquiry here, is, that sin is not of the essence of humanity, and that we can distinguish between it and God's workmanship. While Christ sustained our persons and entered into our position by a legal exchange of places, He was incarnate in a humanity according to its idea, and not as it now is in us. It was not an exchange of either a physical or moral nature when He officially took our

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place, and the Sinless One took the curse upon Himself, and bore it through life, solely by spontaneous choice, and not by necessity of nature. All this was voluntarily assumed, not taken by the necessity of His incarnation. Hence, viewed in the twofold light of the sin-bearer and of the sinless second man, His entire life was expiatory or atoning. For He was at every moment bearing the curse of that sphere through which He passed, or in which He lived at any given time, and yet fulfilling in it all righteousness, such as man was required to render, or was capable of rendering. He went through all life in a double capacity, and must be regarded at every moment as at once the curse-bearer and the fulfiller of all righteousness. We shall notice some of these spheres, though by no means in an exhaustive way.

"Thus Christ's human development took place within the circle of FAMILY LIFE, where the deepest principles of all that is purely human are called into action. And as the curse lies there as well as upon every other human sphere, He lived in it to bear this curse, and also to sanctify by His sinless purity the domestic constitution to all His followers. There are sides of domestic life which often try the mind and involve a deep conflict, all the more trying because the relations are so close; and from this the Lord Jesus was not exempt. Thus we read that His brethren did not believe on Him, and therefore could not comprehend Him, (John vii. 1-7.)

"He entered also, as we have every reason to conclude, into the PRIMEVAL CURSE OF LABOUR. When we find Him designated not only the carpenter's son, but the carpenter (Mark vi. 3,) the language plainly refers to the fact, that during the course of His private life the Lord Jesus followed the occupation of a carpenter. We are constrained, both on exegetical and on dogmatic grounds, to decide for this interpretation. And there seems no ground to doubt that Jesus earned His bread by the sweat of His brow, whether we look at the plain words used by the evangelist, or at the necessity devolving on the substitute of sinners of entering into every part of our curse. And He has in consequence transformed the curse of labour into a blessing, and sanctified not only manual and mental labour in every form in which it can be viewed, but also the entire earthly calling to all His followers till the end of time.

"During His private life, as well as afterwards in His public ministry, the Lord Jesus, as the sin-bearer, felt, too, in every variety of form, the infliction of the divine wrath. And no mortal man can conceive through what agony and desertion He was called to pass, or what He may have endured on those occasions, when it is said that He went apart, or retired from the society of man, to wrestle with God in secret. We can only figure to ourselves what it may have been, and warrantably conclude that it was similar to the scenes on record. Nor need I refer to Christ's TEMPTATION in the wilderness, the counterpart of Adam's temptation in the garden, further than to say, that the fact of His being the sin-bearer affords the only explanation how Satan could obtain such power over Him, or venture into the presence of the Son of God, and appeal to the same elements in human nature, though from a wholly different point of view, in order to seduce Him, if that were possible. His position as the curse-bearer can alone explain that marvellous abasement.

"There are many other spheres or departments into which the curse had entered according to the judicial sentence of God, such as poverty and pain, hunger and thirst, weariness, reproach, and sorrow. It may suffice to say, in reference to all these parts of the curse, that as Christ's people had given their members instruments to sin, and had deserved to suffer, so Christ stepped down into their place, and bore the wrath of God for them in every variety of form.

"There is one sphere, however, to which I must more particularly advert; and the rather, because it has not received in any quarter the attention due to its importance. I refer to the sense in which Christ is said to have taken

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on Him our SICKNESSES AND DISEASES. The question arises: If they are part of the curse, can it be said that He took them on Himself; did He bear them to any extent, and in what way? If diseases are the effect of sin, and part of the woe which sin has brought into our world, in what sense are we to regard Christ's relation to disease, or explain His interference with the due infliction of this penal sentence in the performance of His miraculous cures? When we examine his miraculous cures, several things are evident. That they not only fatigued Him, but cost Him much in the way of sympathy, and even of endurance, may be inferred from various incidents, and especially from the fact that He often sighed in the performance of the cure (Mark vii. 34,) and was troubled (John xi. 33;) and from the fact that He was sensibly conscious of virtue going out of Him, as if a mutual transfer, in some sort, took place in every instance of a cure, (Mark v. 30.)"

Analytical Commentary on the Epistle to the Romans, Tracing the Train of Thought by the aid of Parallelism, with Notes and Dissertations on the Principal Difficulties connected with the Exposition of the Epistle. By Rev. JOHN FORBES, LL.D. Edinburgh: T. & T. Clark. 1868.

Unquestionably a very able book; and to a student of Scripture a very interesting one,—even in its minuter details. Its accurate and unostentatious scholarship will commend it to the critic; its reverence for "the Word" and sympathy with sound doctrine will commend it to the Christian. We may not assent to all its criticisms or individual statements of truth, but we regard it as a book of great value.

We are not sure that we fully understand the author's views about "righteousness,"—such as at pp. 143, 144, 223. We admit "the oneness of the righteousness" in a certain sense, but we do not quite see what the author means in his way of putting this. We have an external or legal righteousness, and an internal or moral righteousness, a righteousness of *state* and a righteousness of *character*; we hold that the latter is inseparable from the former, or necessarily flows out of it; and though in a certain sense there is but one righteousness or one standard of righteousness, yet the two views or aspects of righteousness above referred to must be distinguished and kept apart. But we do not dwell on the theological; we come to the prophetical; and extract a page on "the whole creation."

"The only legitimate question, then, would rather seem to be, Whether 'the creation' is to be restricted to the rational creation alone, or to be extended to the whole creation, animate and inanimate? The latter certainly seems to be the obvious interpretation suggested by the reiterated employment of the word 'creation;' and the expression in ver. 21, καὶ αὐτὴ ἡ κτίσις, 'even the creation itself,' appears to decide the question. It plainly implies something in the preceding context with which it stands in contrast. This can only be 'the sons of God.' Let us suppose, then, 'creation' as mean *mankind* only. Since 'the sons of God' differ from mankind only to a part from the whole, the expression in ver. 21 must have been πᾶσα ἡ

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κτίσις, the *whole* [rational] *creation*, not καὶ αὐτὴ ἡ κτίσις, 'even the creation itself.' If the creation had included none but man, there would have been no proper contrast; had it not included (besides those, though not yet still capable of becoming, sons of God) also the whole surrounding creation —which is so intimately associated with the race of mankind, that when they wholly return unto the Lord, there will be a general 'restitution of all things,' Acts iii. 21, and a 'new heavens and a new earth wherein dwelleth righteousness,' 2 Pet. iii. 13.

"The same conclusion seems to follow from ver. 22, 'We *know* that the whole creation groaneth and travaileth in pain, &c.' To what source of knowledge does the apostle here refer? Evidently, it would seem, the allusion must be to God's revelation of the truth in Scripture, and (when we take this verse in connection with ver. 20, 'The creation was made subject to *vanity*,') to the Book of Ecclesiastes in particular, the burden of which is 'Vanity of vanities! all is vanity.' Not only 'every man at his best estate' is represented in Scripture to be 'altogether vanity,' (Ps. xxxix. 5,) but all things around him to be impressed with the same character, presenting a ceaseless, unsatisfying round of resultless changes, fatiguing eye and thought that attempt to follow them. 'All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun,' Eccles. i. 8, 9.

"The state of the irrational creation, animate and inanimate, reflects the fallen state of man, the lord of all; so intimately has it been associated with him, that it follows his fortunes in his original, fallen, and glorified states. In his original state 'God made man upright,' (Eccles. vii. 29;) and all created with him, God pronounced to be 'very good,' (Gen. i. 31.) Man sinned, and 'the ground was cursed for his sake,' (Gen. iii. 17). When 'all flesh [of men] had corrupted his way upon the earth,' (Gen. vi. 12,) the flood sent for man's chastisement 'destroyed every living substance which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven,' (Gen. vii. 23.) When God's people depart from Him, and He casts them out from His presence, then 'the earth' too is represented as being made 'empty and waste,' (Isaiah xxiv. 1.) 'Because the inhabitants thereof have transgressed the laws, changed the ordinances, broken the everlasting covenant, therefore hath the curse devoured the earth; the new wine mourneth, the vine languisheth; the earth is moved exceedingly; the earth shall reel to and fro like a drunkard' (ver. 5–7, and 19, 20, compare Isaiah xxxiii. 9, xxxiv. 4; Jer. xii. 4; Joel i. 10–20, &c.) When again the Lord restores His people, all nature is called upon to rejoice with them, 'Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful and all that is therein. Then shall the trees of the wood rejoice before the Lord,' (Ps. xcvi. 11–13.) True, these expressions are poetical, but there is, we believe, a real and profound truth which underlies them. In the grand personification before us, which with the succeeding context is conceived in the highest strain of poetry, St Paul represents all nature as sympathising with man, and groaning and travailing together in the pains of labour, as it were, looking and longing for the παλιγγενεσία or regeneration of all things, in which, the mystery of man's redemption being finished, all creation around him (being originally designed for his use) shall be perfected and transformed into a fitting habitation for glorified humanity.

"Is it objected that geology reveals to us the fallacy of any such dependence of earth's fortunes on the character and conduct of man? that there existed death, and suffering, and change before man came on the scene, and that all that has taken place since is but in accordance with the regular laws

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of natural development? consequently, that we have no just ground to believe that the invariable course of nature will be in any way alterable by man's moral state or progress? Let us beware lest by such reasoning we fall into the condemnation of those who 'in the last days shall come, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things *continue as they were* from the beginning of the creation,' (2 Pet. iii. 3, 4;) or even under the rebuke of the Lord himself, administered to those who questioned the possibility of the resurrection, 'Ye do err, not knowing *the Scriptures*, nor the *power of God*,' (Matt. xxii. 29.) Is not this precisely the unphilosophical *assumption* of those who would insist that because God in His usual providence acts according to uniform laws, therefore He can never depart from these for any higher purpose—in other words, that miracles are inadmissible? Just as if a man should argue that once an artist has finished a finely adjusted time-piece, and commenced its regular motions, he precludes himself from ever afterwards making the slightest change on its movements, or interfering to adjust it for any purpose, however desirable! Why, *man*, as a being possessed of intelligent mind, has interfered to an immense extent with the physical state of the globe, altering the very climate by cutting down forests and draining the ground, changing by cultivation and commerce the distribution and relative numerical proportions of plants and animals, and putting a new face on the whole outward appearance of nature; and shall the Supreme Mind be excluded from interposing in His own creation, should any important end call for His interposition, and for the manifestation of His presence and superintending hand?

"Nay, is such a supposition consistent with the previous development in the progressive stages of creation? Look back to the close of the early geological period, when the last of the primitive rocks ceased to be formed. What a striking change must the first introduction of an entirely new element, in the production of *vegetable life*, have occasioned? New laws, peculiar to organic nature, now enter in, superseding in part and over-ruling those formerly predominant. In like manner, when the next progressive stage is reached by the introduction of *animal life*, a new and higher law is established, contravening and subordinating in many respects those previously established; as is proved by the fact, that the moment death takes place, 'the higher law by which certain chemical affinities are arrested in living organic bodies ceases to operate; and the lower law by which the particles of matter seek their natural affinity resumes its reign.' When, therefore, at last, the highest being appeared on the stage, for whom all this long preparation had been making—for whose use, and pleasure, and instruction, earth had laid up its mineral stores, brought forth its vegetable productions, and nourished its countless multitudes of fish and fowl and beasts, over which he was appointed to 'have dominion,'—does this theory of development, so much in favour at present, all at once cease to be applicable? Here is a being of superior mould, rational, responsible, and immortal, 'made in the image of God,' and designed for a higher sphere. Must the lower and spiritual world, contrary to the previous analogies, still continue to be predominant, and prescribe its laws to the higher and spiritual? Or, are we not entitled to expect that the laws of the moral and spiritual world, with which this being, with his heavenward aspirations, is so intimately connected, will now assume their due pre-eminence—manifest from time to time their over-ruling and predominating presence and influence, whenever man's education and training for his future sphere require—and finally mould '*all creation*' into full accordance with the glorious destiny pre-ordained for man? If God displayed His supernatural interposition (*i.e.*, distinct from the previous '*uniform experience*') by bringing new powers into existence in the creation, first of *vegetable*, and then of *animal* life,

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with how much greater reason may we look for visible manifestations of His supernatural interposition, when He had crowned His creation by the introduction of a being, capable of appreciating these indications of His superintending providence and care? Are we not entitled to expect that the superiority of the moral and spiritual creation over the natural and material will be marked, by His making the final perfecting of the latter dependent on that of the former?

"All the meanings, then, of ἡ κτίσις, the Creation, given above, including specially man, are, we conceive, to be combined in the interpretation of this passage, and only then will the grandeur and truth of the Apostle's magnificent idea be seen. Christians are encouraged patiently to suffer with Christ for a short time here, by the consideration—that on the endurance of their portion of those sufferings, (which are necessary for the perfecting of each member and of the whole body of Christ,) is suspended the advent of that glorious 'restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began,' (Acts iii. 21,) but which can be accomplished only when the destined number of redeemed souls is complete, and the last member has been added to the body of Christ. Well, then, and cheerfully, may those sustain their share of 'that which is behind of the afflictions of Christ for His body's sake,' (Col. i. 24,) who, having 'received the *first fruits* of the Spirit, have therein an earnest of that abundant outpouring predicted on '*all flesh*,' and of that *universal harvest* which shall cover the whole earth, 'when all the ends of the world shall remember and turn unto the Lord,' (Ps. xxii. 27;) a harvest to be crowned, but only when completely gathered in, by the preparation of a suitable storehouse for receiving all its fruits, and of fitting mansions for the habitation of the saints in glory—by the founding of a '*new heavens* and a *new earth* wherein dwelleth righteousness.'"

"*The End of All Things is at Hand.*" A Sermon by Rev. W. W. ANDREWS, Wethersfield, Connecticut. Edinburgh: Thomas Laurie. London: Simpkin & Co. 1868.

The following extract from the concluding pages of this brief but excellent pamphlet will shew its drift:—

"The day of His coming is now nigh at hand, for we can see what the first apostles could not—the fulfilment of the signs of which He Himself spake—so that we are warranted in looking up, and lifting up our heads in the assurance that our redemption draweth nigh.

"Jerusalem has been trodden down of the Gentiles through long and weary centuries, and the Gentiles have had their times, their opportunities, through the rejection of the Jews, and the planting of the Church in the midst of them.

"The Christian dispensation has been running its career for eighteen centuries, and we have seen developed in it that system of wickedness to which the Spirit has given the name of Babylon—the corruption of the truth, the sacraments, and the worship of God, and the changing of the bride of the Lamb into a harlot; and now another, and darker, and more portentous form of evil is beginning to reveal itself, in the unbelief and lawlessness which would sweep away Christianity altogether, and make room for the kingdom of Antichrist.

"Great as have been the sins and abominations of the Papacy, they are

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being outdone by that spirit which saith, 'I am God.' The utmost reach of human pride and audacity will be attained in that lawless one who will not worship, but will seat himself in the temple of God as if he were divine. The buddings of this last and highest form of rebellion are all around us, and in every land of Christendom, and no one can tell how soon the consummation may be, and the man, who shall be the rival and mockery of Christ, be revealed to contend with Him for the sovereignty of the world. Babylon and the beast—the Church changed into an idolatrous and oppressing city, and the hard, unbelieving, and relentless spirit that hates and fights against the Lamb—these are the chief forms of wickedness which Christ shall find and destroy at His coming; and we see them both, full of activity and zeal, as if marshalling their forces for the final conflict. They will not suffer Him, if they can help it, to take possession of the earth; and, at the last, they will combine in a foul and monstrous alliance to shut Him out, and to destroy His witnesses from off the face of it; but their triumph shall be short, for the Lamb shall overcome them. When that Wicked shall be revealed, the Lord shall overcome him with the Spirit of His mouth, and destroy him with the brightness of His coming. He comes to bless; but judgment must come before blessing. Men have filled the earth with rebellion, and cruelties, and pollutions, and defiled the Lord's inheritance; and He must first subdue His enemies and cast them out, before He can proceed to plant His throne in it, and unfold the beauty and glory of His kingdom.

"The new year of the creation is drawing nigh, but the old year has to go out in storm and agony. When the cry came out of Seir, 'Watchman, what of the night?' the watchman said, 'The morning cometh, and also the night.' The morning of the day of the Lord cometh when He shall arise upon the earth as the Sun of righteousness with healing in His wings, and shall shed light and joy through every chamber of human life, and every region of the creation, fulfilling the blessed promise, 'Behold, I create new heavens and new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying,' . . . . 'And the wolf and the lamb shall feed together, and the lion eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.' And the night cometh—the night of darkness, and perplexity, and sorrow, the time of vengeance—when God ariseth to shake terribly the earth, 'and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low.'

"We stand on the eve of His terrible judgments. He is giving us the warning of what is coming in the strifes, and calamities, and woes that are visiting all the nations in their turn, confounding human wisdom, and baffling human strength and skill. We see the shaking of that which is to pass away. There may be pauses in the sweep of the storm—breathing spells, as it were—and given in mercy, that men may have opportunities for thoughtful repentance; but the tempest will gather strength with every lull until its work of ruin is done. The old things are crumbling and falling, and let us not be anxious to detain them, for Christ has better things to bring us. In His kingdom shall all find blessing to the full. He knows the necessities of man, and He will minister to them to the satisfying of every desire.

"And trust in no promises but His; and look for no salvation for our miserable world, save that which He shall give to it. It is but a little while, and He that shall come will come, and will not tarry. Wait patiently for Him, and turn away from the liar and the deceiver who would promise you a kingdom without Jesus as its king.

"And what shall be the preparation for His coming? Shall it not be our

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separation in spirit from the old creation, and our walking in the power of the new? Shall it not be through the reviving of the blessed and purifying hope of the Lord's appearing, and by the restoring to the Church of those ordinances by which the Head in the heavens can hold communion with us upon the earth, and pour into us His life, and transform us into His image, and make our souls to thirst for His presence?

"Should it seem a thing incredible that, in such a day as this, God should come to the help of His people, and restore that which He took not away? —that, in mercy to His Church, buried, as it were, under the ruins of many generations, He should send forth His ministers of highest name, and largest authority and richest endowments of His grace, to announce and prepare for so mighty, so momentous an event as the coming of the Bridegroom?

"Do you ask, How shall we know that He has done it?—what are the proofs? I answer, If you be a people walking in the joyful hope of the Master's return, watching unto prayer in the closet, and in the family, and the daily worship of the Church, morning and evening honouring His name as King, by submitting to the rule of the kingdom, welcoming the Holy Spirit of promise whom He sends as the earnest of the inheritance, and opening your hearts to His words of comfort and His songs of joy, you may know that, in whatever weakness and obscurity such a work may be, *there* He who was not ashamed of the manger, is preparing a people for His throne."

"*Things which must shortly come to pass.*" By A PRESBYTER OF THE CHURCH OF SCOTLAND. Edinburgh: Thomas Laurie. London: Hamilton, Adams, & Co. Glasgow: David Bryce & Co. 1868.

The anonymous Presbyter has written well, as the two following passages will show:—

"There is a striking diversity between the faith of primitive and that of modern Christianity, on the subject of the second coming of our Lord Jesus Christ. To the early Christians that event was the object of faith, of hope, of love, and of longing desire. It is a subject of which some of the Epistles are full, as an example of which we may mention the second to the Thessalonians, as, indeed, also the first; while in all the other writings and addresses of the apostles it recurs with a frequency, and is mentioned with an interest which shows what a place it occupied in their thoughts. And so eager was the expectation of it on the part of those to whom they wrote, that we find the apostles exhorting them again and again to cultivate patience in waiting for the Lord whom they loved.

"But now such a hope is confined to a comparatively small proportion of the whole number of believers; and the promises of it are explained away by the Church at large (as well as by the world in general) in reference to individuals, as a sending for them by death; or in reference to the Church, as a spiritual coming, or as the final appearing of the Lord Jesus in the great day of judgment.

"In reference to the first, it is not all one whether the Saviour comes for His people, or sends for them by the angel of death. The passages which promise His coming speak not of a dissolution of the body, but of its change and translation without tasting of death, (Phil. iii. 20, 21; 1 Thess. iv. 13-18.) It will not do to say, that these promises refer to the last day,

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for they were immediate objects of faith and hope to those who wrote them, and to those for whom they were written: and it must be manifest to every one that the hope of being changed without tasting of death, and of thus being admitted to Christ's kingdom, or if death intervenes, of being early raised to such a felicity, will inspire the heart that entertains it to a more heroic endurance, and a more steadfast vigilance, than any influence which can be produced by the prospect of death alone.

" In reference again to the interpretation of such passages as promising a spiritual coming, may we not say that this implies our Lord's spiritual absence prior to such a coming, contrary to His own express promise, " Lo, I am with you alway, even unto the end of the world?' If they mean no more than a spiritual coming, why did the apostles, under the influence of the richest outpouring of the Holy Spirit ever bestowed upon the Church, yet look and long for a coming which they regarded as something closer and more personal still? Was it not their love for the Saviour whom they had known in the flesh which made them long and look to see Him again, and to be for ever with the Lord?

Now let us observe some of the inconsistencies of interpretation into which we are led when we attempt to escape from the notion of a personal appearing and reign of the Lord Jesus on the earth. We find that prophecies in reference to His first coming have been fulfilled in the most minutely literal manner; to the piercing of His hands and His feet; to the parting of His garments, and casting lots for His vesture; to the weighing for His price thirty pieces of silver; to His making His grave with the wicked, and with the rich in His death. Surely such a fulfilment affords a key by which we are to interpret prophecies as yet unfulfilled; and we are not entitled to to say that one portion of a passage is to be understood literally, and that another portion is to be explained spiritually, as, for example, in the prediction of Isaiah ix. 6, 7, 'For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, the Prince of Peace;' all this we say rightly has a literal fulfilment; but on what principle can we hold that the promises of the verse immediately following, that He is to sit 'upon the throne of David,' is figurative, and that He is not really to reign at Jerusalem? Again, it is predicted by Zechariah (ix. 9) that he should come 'lowly, and riding upon an ass, and upon a colt the foal of an ass,' and we interpret that literally, and see that it actually came to pass. But on what principle, we ask again, can it be said that the prediction of Rev. xix. 11, that He who is called 'faithful and true' is to come riding at the head of 'the armies of heaven,' is emblematical only, and that the Lord Jesus is not to make war and reign in the land where He was crucified and slain? And, once more, our Lord says, in John xiv. 2, 'I go to prepare a place for you,' which can only mean a literal departing out of sight to the Father; but when He adds, in verse 3, 'I will come again, and receive you unto myself,' how can it be alleged that that does not mean coming, but sending for His people by death?

" Under a system of interpretation so vague and uncertain as this, it is impossible to know what to believe, and what not to believe; and to apply such a principle to any human composition, would be counted utterly unreasonable. On such a principle the predictions of the Saviour's sufferings might be all explained away; and the Jews, and those who deny that He has come in the flesh, might find some ingenious mode of proving that these were not literally to be applied to an incarnate Saviour at all.

' We come now to the third notion, that the predictions of the second coming of Christ refer to His final appearing in the day of judgment. Such a view, however, will be found untenable when we look into the occurrences of the Day of Christ, and discriminate, as we may do, between things that differ,

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assigning to each its proper place. As the time draws near for the accomplishment of these things, God makes them plainer to those who, prayerfully and attentively, search the Scriptures; as in the darkness an object at first scarcely perceptible becomes more distinct to the eye which closely scans it; as in walking along a road, a figure at first dimly seen is, when nearer, known and recognised; or as the traveller, drawing near to a range of mountains begins to discern one from another, and to discover that what farther off appeared an undistinguishable mass is composed of various peaks, separated by deep valleys and great distances. To Daniel the command was given, in reply to his earnest question, (xii. 8, 9,) 'O my Lord, what shall be the end of these things? Go thy way, Daniel: for the words are closed up and sealed till the time of the end.' To Habakkuk it was said, (ii. 3,) 'The vision is yet for an appointed time, but at the end it shall speak, and not lie.' According to these predictions it seems that things which were formerly hidden may be discovered as the time of their fulfilment draws near. And if we are correct in this interpretation, we may conclude that to make the right use of unfulfilled prophecy is neither to leave it unexamined till its fulfilment; for then the 'sure word of prophecy' is not to us 'a light shining in a dark place, until the day dawn, and the day-star arise in your hearts,' (2 Pet. i. 19,) nor yet to hope to discover long beforehand all that is in the future; but so to wait on God for light in the reading of His own unfulfilled word, that He will 'seal not the sayings of the prophecy of this book, when the time is at hand,' (Rev. xxii. 10.)

. . . .

"Who would not wish to obey the voice, 'Be ye ready also,' so as to be found watching when the Son of man cometh? Who would not hail with joy the cry, 'Behold the Bridegroom cometh, go ye out to meet Him,' and, joining the nuptial procession, go in to see the King in His beauty, and sit down at the marriage-supper of the Lamb? Who would not seek to escape those evil days that are coming on the earth; and waiting and looking for the true Christ, be saved from the persecution of the false, to come forth at last in the armies of heaven to see the foes of the Lamb trampled beneath His feet, and to join in the triumphant song, 'The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.'

"God is putting it into the hearts of many to believe that these are 'things which must shortly come to pass.' In holding this hope, we are not to be charged with teaching that the end of the world is at hand, as some ignorantly allege. We believe, on the contrary, that the world has a great history before it in the future, a history which may take a revolution of ages to accomplish: but we believe that the present dispensation is drawing to a close; that the voice may even now be heard, 'Behold I make all things new;' and, that, in very deed, the Lord is at hand, to take to Himself the first-fruits of the world's harvest to the place which He has prepared for them, as the first step of that mysterious future. While there is much in that future which we shall only then understand, when the morning breaks and the shadows flee away, let the people of the Lord cling constantly to the hope of His advent; let their ears be attent night and day to the sound of His approaching footsteps. No Church, no family, no soul, is in a right state which does not look and long for His appearing. And therefore, in the name of that Lord now unseen, but presently to be revealed, we call upon every servant in His house to WATCH, as they that watch for the morning; yea, more than they that watch for the morning."

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A Compendious Book of Psalms and Spiritual Songs, commonly known as "The Gude and Godlie Ballates." Edin.: (reprinted from the Edition of 1578.) 1868.

We are very greatly indebted to Dr Laing for this beautiful reprin of a scarce old volume. It is one of the most precious relics of the Scottish Reformation; and though containing some rude rhymes here and there, it is a work containing many pieces of great beauty, thoroughly impregnated with Protestant truth. These songs did good work in Scotland once, and may not be without their power in that nation again. We bring the volume before our readers for the purpose of giving them a specimen of the thoughts of our Reformation fathers about the coming of the Lord. The following is a hymn on "the Day of Judgment":—

OF THE DAY OF JUDGMENT.

All Christin and faithfull in hart, be joyfull;
  Rejoyce, and mak gude cheir;
Be merie and glaid, and be no moir sad,
  The day of the Lord drawis neir.

Under protestatioun, with line and correctioun,
  That nane be offendit heir,
I will speik planelie, to rais zour hartis quiklie;
  The day of the Lord drawis neir.

All Paipis and Prelatis, and Spirituall estaitis,
  That thinkis ze haue na peir,
Cast away zour wairis, zour princelie effairis;
  The day of the Lord drawis neir.

O hirdis of Israel, heir ze the Lordis bell
  Knelland fast in zour eir,
Quhilk biddis in plaine, leue zour triffilis vane;
  The day of the Lord drawis neir.

Personis that hes cure to preiche vnto the pure,
  Ze haue zour waigis to deir;
The layit ze will not teiche, nor zit Goddis word will preiche;
  The day of the Lord drawis neir.

I will zow exhort, in termis richt schort,
  Baith Preist, Channoun, Monk, and Freir,
To slaik of zour sleuth, and schaw furth the treuth;
  The day of the Lord drawis neir.

And ze Brethren all, Ecclesiasticall
  Serue zour Lord God in feir,
Leue zour ceremonyis of zour awin fund gyis;
  The day of the Lord drawis neir.

Zour coistlie reparationis, zour offeringis and oblatiounis,
  Zour curious notis in the queir,
On the day of dreid, sall stand in litill steid,
  Quhen the Lordis sentence drawis neir.

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Princes and kingis that sa ryall ringis,
   That suld haue all rewle and steir,
Do justice equall, baith to greit and small;
   The day of the Lord drawis neir.

On the pure Commounis suffer na oppressiounis,
   Bot humblie thair plaintis heir,
With extreme justice trespassouris punische;
   The day of the Lord is neir.

Syne with zour sword, let furth Goddis word,
   Our heuinly mirrour cleir,
And anker zow sure on Haly Scripture;
   For the day of the Lord drawis neir.

Erlis, Lordis, and Barrounis, hurt not zour commounis,
   In body, gudis, nor geir:
Do ze the contrair, zour housis will misfair;
   The day of the Lord drawis neir.

Be trew to the Crowne, defend zour Regioun,
   That zour foirbearis coft sa deir,
And euer haue eye vnto zour libertie;
   The day of the Lord drawis neir.

I cry, in generall, on Spirituall and Temporall,
   This lection that ze leir:
Remember alwayis, that schort be zour dayis;
   The day of the Lord drawis neir.

That day sall horribill be, and eik terribill,
   Quhen that just Judge sall appeir,
In his birnand ire, to judge the warld with fyre;
   The day of the Lord drawis neir.

At ane trumpet blast, we sall be all agast,
   Heuin, hell, Eird, sall it heir;
Syne stand befoir the Juge without ony refuge;
   The day of the Lord drawis neir.

We sall giue rekning, of our sinfull leuing,
   We haue spendit in all maneir:
As we haue deseruit, sa sall we be seruit;
   The day of the Lord drawis neir.

That day the faithfull salbe richt joyfull,
   Befoir Christ quhen thay compeir;
Bot the vnfaithfull salbe richt wofull,
   Quhen the Lordis sentence drawis neir.

To vnbeleuaris all, this sentence giue he sall,
   With ire and awfull cheir,
Pas ze to the Hell, with Deuillis to dwell,
   The Heuin ze sall neuer cum neir.

The just sall all stand, euin at his right hand,
   Defendit from all dangeir;
To quhome he sall say, richt sweitly that day,
   The sentence quhilk drawis neir.

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Cum heir my elect, and my awin sweit sect,
Zour hyre sall not be in weir;
Baith saull and body, in heuin eternallie,
Thay sall dwell with me richt neir.

Quhairfoir, I do call on all men mertall,
To ryis and be neuer sweir,
Bot euer be war of the wofull snair;
The day of the Lord drawis neir.

Awalk ay, and pray, baith in nicht and day,
To Christ, that coft vs all deir,
To be our Mediatour in that feirfull hour,
Quhen the day of the Lord drawis neir.

Extracts.

The Moral Effects of Popery in Austria.

THE following extracts are from a letter, written to the *Tablet* by "A Catholic":—

In your leader of 28th July, you ask, "How has the humiliation of Austria been brought about?" The question forces itself irresistibly on the mind; and in answering this question you have hit the right nail on the head. It is too true, there is "a widespread moral corruption and a profound religious indifference among the ruling classes of the country," and, I may add, pervading almost every class of society, excepting, perhaps, some of the poor; and mental enervation follows this laxity of morals as a natural consequence. I passed the winter of 1862-63 in Vienna; I saw a great deal of the public and heard a good deal of the private life of the Austrians, from Viennese and Bohemian gentlemen, as well as from a Redemptorist priest with whom I was acquainted; and I may therefore, to some slight extent, be in a position to confirm and verify your statements. I went to Austria in the spirit of many English converts—without being an optimist—yet hoping and expecting to see so great a Catholic power, and so venerable a Church manifested in a certain triumphant way amidst much external splendour and considerable devotion. But as far as the outward aspect of religion went, you might just as well have been under the old high-and-dry port-wine regime of the Anglican clergy. It may seem a strong thing to say, but I literally saw nothing at all to give one the slightest idea of Catholicity being anything but a lumbering, lifeless form. The churches, many of them cumbrously magnificent, are for the most part neglected and fusty-looking, as if they had not been swept out or

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dusted for at least half a century. Ecclesiastical architecture and art must be at the very lowest ebb. I was much struck, too, by the small number of priests in the streets; and no less astonished to find them ridiculed, despised, and hated. The Redemptorist Father I have alluded to spoke with most serious sadness of the lax state of the clergy. He would go no further than to say that their mode of life was careless, lukewarm, indifferent, and, in many cases, luxurious, but he implied much more. They were "without zeal," he added, "without energy, except for worldly things, unecclesiastical in spirit, and, to a great extent, negligent of their flocks." Devotion, he seemed to imply, was almost entirely confined to the poor. "Some of them," he said, "are very devout, but the whole city entirely neglects religion." How can this be wondered at if the clergy are so worldly, the churches so badly served, functions so slovenly, and all the externals of religion so unworthy? He also described the monasteries as being lax in their observance, and engaged in worldly pursuits—rich and careless, unmortified, and a scandal. "In fact," he continued, carefully weighing his words, which at the time forcibly struck me in a way I have never forgotten, "society here is just what it was in Paris before the great Revolution, and I fear the result will be the same—the whole population is given up to dissipation and pleasure; the clergy are as I have described them; and what can one expect?"

As far as my powers and opportunities of observation went, I could not fail to recognise in his description the literal truth. I was acquainted with several gentlemen in Vienna—officers, merchants, musicians, manufacturers—and they were themselves, one and all, perfectly irreligious, not in life only, but in principle. They were loyal, polished, gentlemanly—some of them persons of good position—they were fashionable types of the classes to which they respectively belonged, and there was not one amongst them who did not laugh at me—good-naturedly, of course—not merely for going to mass, but for even entering a church at all, or evincing the slightest interest in anything connected with religion, which they considered quite beneath their notice.

Which is the Greater Difficulty?

It is a little remarkable that in the modern efforts in the school of "Liberalists," to exalt God as manifested in nature, and to decry Him as proclaimed in the Bible, that they should not see that almost every moral objection they bring against God as represented in the Bible, lies with much greater weight against God as manifested in nature. Indeed, it is much more difficult to reconcile the goodness of God with the manifestations He has made of Himself in nature, than to reconcile His goodness with the Bible.

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According to our estimate of goodness, all law should discriminate between deeds done by infants and irresponsible persons, and those done by reasoning adults. That human law would be deemed quite monstrous that made no distinction between an act done through the thoughtlessness of a babe, and that same act done by a thinking adult. And were the Bible to represent God as making no distinction between the acts of those two parties, punishing each alike, there might be some apparent cause for finding fault with it. But God, as manifested in nature, makes no distinction between the acts of a thoughtless babe and those of a thinking man. The man who knowingly violates a physical law is, we think, punished justly, but an ignorant babe that thrusts its hand into the flame of a candle, thinking to grasp a harmless plaything, is as inflexibly and severely punished as if it had fully known the law it was violating. This is God as manifested in nature.

Again, it is deemed noble and just that under some circumstances man should forgive an offender. It would be deemed wrong in that man who made no distinction between one who, having done wrong, gloried in his sin, and one who having done wrong, earnestly repented of that wrong. To show no more mercy to a repentant sinner than to an unrepentant one, would be deemed hard, and unjust, and yet God as manifested in nature shows no discrimination between the repentant and unrepentant sinner. He who sins against the laws of nature, even though he were to repent, weeping tears of blood in his sorrow for his deed, all this would not avail to secure the least mitigation of the penalty. Is it more difficult to justify God as set forth in the Bible, than as thus manifested in nature?

Again: human law does not propose to make the innocent child suffer the penalty justly visited upon the guilty parents. But God, as manifested in nature, does not often cause the innocent child to suffer equally in the penalty which is due only to the parent; as, for instance, where the parent, by violating the laws of health, causes a disease in his own person which he transmits to his offspring. Is it any less difficult to harmonise this with the goodness of God than anything said in the Bible of God?

And once more: A careful gardener takes pains to remove the weeds, but leaves the good plants. But God, as manifested in nature, plucks the good and the bad away from this life almost indiscriminately. What more common than to see the good man stricken down by God in the operations of nature, whilst the bad are allowed to remain, to blight all around them as with a moral pestilence. Is this less easy to explain than what is asserted of God in the Bible? The fact is, that in quite every instance where the Liberalist brings an objection against God as taught in the Bible, an almost exact counterpart may be found against God as manifested in nature. Thus, it is objected, that the Bible teaches that God sent a deluge upon the earth that destroyed the guilty and innocent alike. Does not God in nature do exactly the same thing? In 1277, the God of nature visited Holland with a flood

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which swept into eternity the inhabitants, both old and young, of forty villages. Ten years later another deluge swallowed up 80,000 of the inhabitants of that land, whilst in the 15th century 100,000 persons of all ages perished there in like manner. If God in nature should do this thing in Holland, is it a thing incredible that He should have done likewise in Central Asia, as recorded in the Bible? It is likewise objected against the Bible that it represents God as destroying the cities of the plain with fire, in which the guilty and innocent perished alike. But has not God done precisely the same thing in nature? In A.D. 79, God in nature overwhelmed with fire and ashes two cities in Southern Italy, by which a great multitude of all ages were destroyed. Is it then quite unreasonable that this same God should have done the same thing to two cities in the valley of Palestine? Whatever explanation, then, may be given which reconciles God's dealings in nature with His goodness, will answer equally well to explain and harmonise God with what is said of him in the Bible. These Free-thinkers are all agreed that God as revealed in nature is a good God; with how little reason, then, can they find fault with God as set forth in the Bible? And yet, indeed, the fact is, that the manifestations of God in nature, are almost infinitely harder to reconcile with His goodness than what is said of Him in the Bible. So far, then, from the Bible being harder to understand than the book of nature, the truth is, the Bible opens its lips to justify God when nature stands dumb.—*Pittsburgh Christian Advocate.*

The Palestine Exploration Fund.

Recently a meeting was held at Willis's Rooms, St James's, under the presidency of the Archbishop of York, in support of the Palestine Exploration Fund.

The Secretary, Mr Holland, read the report, which stated that though there had been an increased number of subscribers, the amount received in the year had fallen short of the sum required to carry out the whole scheme of operations proposed, and the committee had been compelled mainly to confine their attention to explorations in or near the city of Jerusalem. In spite of many difficulties Lieutenant Warren had succeeded in carrying on extensive excavations with little interruption, and had made discoveries of the utmost importance, which not only tended to throw new light upon the original features of the Temple hill, but led to the hope that before long sufficient *data* would be obtained for forming a tolerably accurate opinion upon the various sites in the Holy City which had been so long matters of dispute. "For the first time," the report went on to say, "the actual streets of the ancient city have been reached, underground passages which have been hidden for centuries by the mass of superincumbent ruins have

been brought to light, and by degrees a complicated network of drains and reservoirs is being laid bare, which, when fully explored, will no doubt aid very considerably in settling many difficult points connected with the level of different portions of Jerusalem. In the valleys of the Kedron and Tyropœum, by a succession of shafts, many of them sunk to enormous depths, discoveries of intense interest have been made with regard to the original course and character of those valleys. The limits of the hill and position of the wall of Ophel have been in great measure ascertained, and shafts sunk on the south of the wall of the Haram area have shown that the account given by Josephus of the giddy height of the battlements of the ancient city at this point is not, after all, the gross exaggeration that up to this time it has always been believed to have been." The report went on to speak of the difficulties to be met with in carrying out such an exploration as this among a population like that of Jerusalem, difficulties which had been increased by the treacherous character of the soil and the imperfect nature of the apparatus which had to be employed. The zeal and perseverance of Lieutenant Warren in overcoming these difficulties were warmly commended; through his ability the field for excavation at Jerusalem had never appeared so open, while, at the same time, the discoveries of last year gave the surest promise of future excavations being attended with still more interesting results; and if, as Lieutenant Warren hoped, we should be able to dig in the Haram area itself, it was impossible to overrate the interest of the discoveries that were in store. The researches of Jerusalem had caused other operations to be suspended, but several surveying expeditions had been made, and Lieutenant Warren had thoroughly surveyed the Philistine Plain as far north as Gaza, together with a large tract of country to the south-west of Jerusalem. He had also surveyed portions of the Jordan and its valleys. The report, after stating other general facts as to the operations carried on by Lieutenant Warren, went on to say that the work had been supported by subscriptions from many classes, and, among others, by the large and influential body of Freemasons, who had encouraged the attempts being made to search out the sites of the works erected by the famous operative craftsmen of that ancient order. The excavations carried on by Lieutenant Warren, who would start on Saturday for Palestine, would entail a cost of £300 a month; therefore it was earnestly desired further subscriptions should be given, and it was purposed, it was said, to found a museum of the curiosities found in the Holy Land.

Lieutenant Warren was then called upon to speak, and on rising to do so he was cordially cheered. He proceeded to read a very interesting report of considerable length, and he explained the works being carried out by means of a small map of Jerusalem, of which every visitor had a copy. He said there were at present engaged on the works two corporals of Engineers and about 70 Mussulmans of different races; and, though the latter required great supervision, yet, what with the jealousies of race and religion, the dragoman

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being Greek and the overseers Jews, anything going wrong soon "cropped out." Very few articles found in the works had come to hand, and what had been found consisted mostly of pottery, bronze nails, and glass (the former of many different dates, and the glass of the third and fourth century of the Christian era); but a few Hebrew coins had been turned up. Among the findings was a seal with characters showing it to be that of "Haggai, the son of Shebaniah," and it was supposed in Jerusalem to be of the time of Ezra. However, the main object of the work was with regard to neither Jerusalem in its topography, and it was desired particularly to find out where the Temple stood. In studying the Holy Land it was most disappointing to find a dearth of evidence as to sites of places; and the more the matter was looked into the more difficult it became. There were points which were known beyond contradiction, such as Jaffa, Jerusalem, and others; but when details were sought there was the most conflicting evidence. All parties agreed that the Temple stood somewhere in a rectangular spot called by the names of Haram and Moriah, and that the Mount of Olives was on the whole or part of a hill indicated on the map. It was probable, too, that the valley of the Kedron could be traced; but about all other points there were controversies; and if he made use of Biblical names in speaking of places, he did so because they were generally-received names, and not because they were established as such. The explorers must be content, he feared, to be baffled and perplexed for a long time to come before they could bring out Jerusalem as it was; for, startling as it might appear, they had not yet a single fixed point from which to commence. For instance, though the Temple was known to be on a particular space (the Moriah area), yet there was space there for three such sites; and Mount Sion was put to the north of Moriah by some and to the west by others of authority. It was only by patient investigation that hopes could be entertained of a satisfactory conclusion. He then proceeded to describe the Haram area, in which he said there was no doubt a mine of information. The Moriah area was scooped out into large tanks, and one would hold 1,000,000 gallons of water, another was found capable of holding 10,000, and altogether about 5,000,000 gallons could be stowed away. Near here was a place called the Well of the Leaf, of which the legend was told that a man wandered down it, and coming to a door opened it. He found himself in a beautiful garden, and plucking a leaf he returned. On telling his tale he was greeted as of little sense for leaving a garden which his listeners believe to be Paradise, which he would never have another chance of seeing again. The gallant officer continued at some length and explained that the stables of Solomon had been discovered as well as streams of water, which led to the opinion that the source of King Hezekiah's hidden spring of water would be discovered. He concluded, amid warm cheers, by expressing the interest taken in the works by those who are called the Anglo-Saxon race from both Britain and America.

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The Watching Church.

The present is the world's night, the hour of darkness and of gloom. "They that sleep, sleep in the night, and they that be drunken, are drunken in the night;" and the world sleeps, and the world is drunken now. Never since creation were men more stupid, besotted, hardened in sin, unconscious of danger, and defiant towards God.

Earth's retrospect is dark and terrible, its aspect is gloomy and perplexing, but its greatest woes are yet to come. And the thoughts of its portentous future press heavily upon my soul. A fearful vision lies before me:—a world slumbering on perdition's fiery brink; a church ensnared in sinfulness, lust, and pride; stupid watchmen drowsily proclaiming, "My Lord delayeth his coming," and mistaking the flush of twilight for the glow of dawn; clouds, darker than have mantled the sky since the first beaming of Bethlehem's star, thickening along the horizon; pent-up surges of desolation, fire, and blood, pressing against their yielding barriers; volcanic murmurs and upheavals, presaging approaching outbursts of war, and strife, and carnage, and desolation;—and beyond all these the battle of Armageddon, the day of God, the solemn judgment, the awful destruction that awaits the ungodly, and the triumphant deliverance of the ransomed of the Lord.

These are the scenes that rise before my gaze,—the visions that crowd my path in the busy whirl of human activity, and that press upon me in the place of privacy and prayer. These are the coming events which forecast their shades along my way, and spoil for me the pomp, the wealth, and pleasures of the world. These are the prospects that wake my soul to vigilance, and nerve my hands to toil; these are the considerations that inspire with zeal the watching church of the living God.

The sword cometh; how can I hold my peace? The Judge standeth before the door; how can I be silent or indifferent? The book of prophecy and the book of providence give warning of these coming woes, and the tokens of impending doom are as visible in the works of man, as they are in the Word of God. All is secure, and all is unmeaning to the maudlin gaze of a besotted world, but all around is full of mighty import to the anointed eyes of a watching church. For "Ye, brethren, are not in darkness, that THAT DAY should overtake you as a thief."

The day here mentioned is more definitely named in the preceding verses. The Thessalonian Christians, sharing the bereavements of mortality, sorrowed lest their loved ones should miss the glory of the coming kingdom for which they had watched and waited. To them the speculations of a vain philosophy were too vague and baseless for their credence, and the heathenish dreams of a fancied immortality had no foundation on which they could repose. The world had no hope in death—no comfort in the hour of dissolution. On the borders of the sepulchre arose the wailings of despair. "I think," said the younger Pliny, "of what a friend, of what a person, I am bereaved!

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You will say, that he had completed his sixty-seventh year, which age is sufficiently long for the most robust. I know it. That he has escaped from continual ill health. I know it. That he has departed while his friends were living, and while the republic was flourishing, which was dearer to him than all of them. I know this also. Nevertheless, I grieve as if it were for the death of one young and vigorous; but I grieve, though you may think me weak, for my own sake! For I have lost, I have lost the witness, the guide, and the instructor of my life! In short, I will say, what I said to my friend Calvisius in the freshness of my grief, 'I fear I shall be too careless of my life,' *wherefore, give me some consolation: not* such as *these*, 'He was old,—he was sickly,' for *I know all this;* but *something* NEW, *something* GREAT, *of which I have never heard or read.* For, what I have heard, what I have read, occurs of its own accord; but it is *overwhelmed by such great grief.*"

To comfort the watching Church of God, surrounded by such an ocean of dark and dismal doubt, to bring them "something *new*, something *great*," of which the heathen world and persecuting magistrates like Pliny, had "never heard or read," was the purpose of the Apostle Paul. "I would not have you to be ignorant, brethren," said he, "concerning them which are asleep, that ye sorrow not, even as *others* who have *no hope*." But where was hope to be found? Glancing over the wide chaos of doubt and darkness which fills this earthly charnel-house, he sees bursting from the rock-hewn tomb of Joseph of Arimathæa one brilliant ray of light and hope. Here was the guiding beacon for a benighted world. Jesus had died, Jesus had risen. This was a fundamental fact; and upon *facts*, rather than philosophy, he sought to found their faith. Christ had abolished death, and brought life and immortality to light through the gospel. "If we believe," what hundreds of living witnesses were then ready to testify, "that Jesus died and *rose again*, even so them also that sleep in Jesus shall God bring with Him." God "brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep," and even so He will bring all His people from their graves. The flock follows the shepherd. The body lives with the head. Christ spoiled the enemy, and makes us victors through His wondrous love and conquering power.

This is the primitive consolation. Calmly and kindly does the apostle place this glowing page before the weeping eyes of the afflicted Church, bidding them "Comfort one another with these words." Blessed comfort! blessed words! They have been the oil of joy to mourning hearts for eighteen hundred years, and still they "hush the low, complaining sigh, and dry the flowing tear;" still they gild the place of weeping with the radiant hues of joy; still they plant about the borders of the tomb the flowers of never-fading hope; still they pierce the murky shades that hover over the dark valley; still they strengthen those who watch beside the dying; still they comfort those who weep above the dead. Never shall the Christian's eye cease to behold this vision, never shall his hope cease to embrace this promise, never shall his heart cease to thrill with this prospect, until the rending

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heavens disclose the majestic form of the descending King, the quaking earth yields up its captives at His call, and the gathered host of God from every age and clime, unite to sing the song of Moses and the Lamb.

As it regards "the times and the seasons," when these grand anticipations were to be realised, there was no need that the apostle should instruct them further. They had already been informed, and knew perfectly "that the day of the Lord so cometh as a thief in the night;" for when the careless multitude should say "peace and safety," then upon the unthinking world should burst the terrors of a sudden and unparalleled destruction, from which they could not escape. Woe to the careless then. They have no place of refuge from the rising storm. Vainly they flee from the overwhelming scourge; vainly they pour their piteous prayers to towering mountains and to cragged rocks; vainly their mighty wail reaches from sea to sea, overspreading continents and islands, and rising from "all the tribes of the earth;" vainly are ten thousand stubborn hearts broken in dark despair, ten thousand blasphemous tongues turned from ribald cursings to wailing supplications, ten thousand brazen foreheads bowed in hopeless sorrow, and ten thousand knees bent that never bowed to God before. Alas! it is too late! "Sudden destruction" has come "upon them," and the Word of God declares "*they shall not escape.*"

The teaching of the apostle, then, was clearly this. First, The Thessalonian Church needed no further instructions concerning "the times and the seasons" of the Saviour's glorious appearing. Second, They already knew perfectly that the day of the Lord will come as unexpectedly as a thief in the night. Third, At the time of its coming, the ungodly will be denying the possibility of its approach, and dreaming of peace and safety. Fourth, At that time of profoundest carelessness, the sudden and unavoidable destruction from the Almighty will fall upon their heads. Fifth, The people of God are not in darkness concerning these great events. Sixth, Therefore that day will not overtake them as a thief, because they are children of the light and of the day. Seventh, As they are not of the night, nor of darkness, therefore they are not to sleep like others, but to watch and be sober, in view of that approaching day, thus discerning its approach, escaping its terrors, and partaking the joys which it shall bring to the watching Church of the living God.

Concerning this "great and terrible day of the Lord," the Church has not been left without abundant information; information, too, which is amply sufficient to stir the deep and swelling surges of emotion within every pious soul, and quicken every faithful heart to diligence and zeal. From "Enoch, the seventh from Adam," down to the last prophet whose pen recorded the messages of divine inspiration, there is one chain of solemn and consentient testimony concerning that approaching day. Kings on their thrones, and peasants from their cottages, have testified the solemn tidings of a coming judgment, and men of every grade have feared and trembled at its dread approach. And strangely hardened must be the heart that can contemplate its coming without emotion, and strangely perverted the Christianity which does

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not find in the awe and solemnity of that impending hour an antidote for the lightness and vanity of a departing world; and in the hoped-for gladness of that day of triumphs, joys, and crowns for all "that love His appearing," a cure for the heart-sickness and earth-weariness which is the Christian's portion in a land ol foes and tears.

Most graphically are the events of that day delineated in the concluding chapter of the Second Epistle of Peter. Writing to stir up their pure minds to give special attention to the words of the holy prophets and the commandments of the apostles of the Lord and Saviour, he bids them to know this *first*—as a primary element of prophetic truth, and one which, if forgotten or ignored, will vitally affect every theory from which it is omitted—"that in the last days there shall come scoffers walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." Carrying back these scoffers on the track of time, the apostle rebukes the ignorance of their assumptions, and the impiety of their conclusions. He cites the example of the antediluvian world, and teaches them that the same God who condemned that world to an overthrow by water, has condemned this present world to be overwhelmed by a deluge of fire. Notwithstanding the long-suffering of a patient and compassionate God; notwithstanding He is not willing that any should perish, but that all should come to repentance; notwithstanding His mercy provides an ark of refuge, and His love entreats the lost to enter in; yet, at last, "the day of the Lord will come as a thief in the night." Ungodliness must find a shore to its foaming surge, impiety must be smitten on its brazen front, oppression must be punished, blasphemy silenced, and the wickedness of the wicked come to an end. And in that day the ascending fires of wrath shall scale the very heavens; awful thunderings shall proclaim the dissolution of the elements by fervent heat; the earth shall melt like wax beneath the furnace's glow, and roll an orb of fire within a sky of flame, while "the works that are therein shall be burned up;" and all the pride and pomp and glory of a godless world shall perish with the enemies of God, amid the fierceness of those all-devouring flames.

But this is not the end. Beyond all this, a vision of purity and peace rises to cheer the prophet's eye. God's curse has devoured the earth, but His blessing shall restore it. No longer groaning beneath the burden of sin, or charred and molten by the fires of wrath; its desolate wastes are robed with Eden's verdure; its barrenness is changed to fruitfulness; Carmel and Lebanon but faintly typify its blushing beauty and unfading green; the glory of the Lord baptizes it with floods of radiant splendour; and the olive branch of peace is waved from shore to shore. Righteousness, too, is there, not as a transient visitant in a world of sin; not as a contrasting spot in a mass of surrounding corruption; not as the peculiar characteristic of a single Man of sorrows, but as the prevailing principle, the constant disposition, the controlling impulse of an innumerable, peaceful, and adoring throng.

There on a throne, "established in righteousness," "a King shall

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reign in righteousness" "over all the earth." "In His days shall the righteous flourish, and abundance of peace so long as the moon endureth;" for "the people also shall be all righteous, they shall inherit the land for ever." There "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." There the pilgrim shall find his home, the Christian his rest, the martyr his crown, and the mourner his joy, in a "new heavens and a new earth," wherein dwelleth righteousness."

This, then, is a brief and imperfect sketch of the tremendous events that make, and fill, and characterise "the great and terrible day of the Lord." That was the day to which the apostle refers. It is "that day" concerning which the watching Church "are not in darkness;" it is "that day" which shall not overtake them "as a thief;" it is "that day" which shall be put far off by a dreaming world; it is "that day" which, coming on them suddenly, shall overwhelm them with consternation and despair; it is "that day" for which the Church of God will watch, and pray, and hope; it is "that day" for which the children of this world will neither look nor wait nor prepare. "That day" will bring salvation and glory, and honour and immortality to the saint; and "that day" will bring indignation and wrath, tribulation and anguish, despair and perdition, to those that know not God. Oh, reader, WHAT WILL IT BRING TO YOU?—From *The Christian*, (American.)

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—Millennarianism is often condemned because of the supposed dishonour done to God, and especially the Holy Spirit. What this kind of human reasoning amounts to in opposition to "Thus saith the Lord," I do not now say. But it is a very *unsafe* line of argument;—an argument in which Socinians, Pelagians, and Arminians are quite at home. Lovers of sound doctrine should certainly have little to do with it. The length to which it may be carried, and the abuse made of it, will be seen from the following singular piece of Charles Wesley:—

"INCREASE (if that can be)
The perfect hate I feel
To Satan's HORRIBLE DECREE,
That genuine child of Hell;
Which feigns Thee to *pass by*
The most of Adam's race,
And leave them in their blood to die,
Shut out from saving grace.

"To most, as devils teach,
(Get thee behind me, fiend!)
To most, Thy mercies never reach,
Whose mercies never end.

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Millions of souls Thy will
Delighted to ordain
Inevitable death to feel,
And everlasting pain.

"In vain Thy written Word
The hellish tale gainsays,
Bids all receive their common Lord,
And offers all Thy grace.
Prophets, apostles, join,
And saints and angels call,
And Christ attests the Love divine
That sent Him down for all.

"Yet still, alas! there are
Who give their God the lie;
The Saviour of the world they dare
With all His truths deny.
A monstrous twofold will
To God, the Just, they give;
'His *Secret* one ordain'd to kill,
Whom His *Declared* bids live.

"'The God of truth commands
All sinners to repent,
And mocks the work of His own hands
By what He never meant:
Commands them to believe
An unavailing lie,
Him for their Saviour to receive
For them who did *not* die.'

"Loving to every man,
Of tenderest pity full,
Did God, the Good, the Just, ordain
To damn one helpless soul?
'*He did! the Just! the Good!*
(Hell answers from beneath)
Spite of His word, His oath, He would,
He wills the sinner's death.'

"Like as a father feels
His suffering children's care,
In God such kind compassion dwells,
For all His offspring are:
'*He loves His little ones*
(As Satan speaks) *so well,*
To dash their brains against the stones,
And shut them up in hell.

"'He gives them *damning grace*
To raise their torments higher,
And makes His shrieking children pass
To Moloch through the fire;
He doom'd their souls to death
From all eternity:'
That is that wisdom from beneath,
That HORRIBLE DECREE!"

I am,—Yours, &c., A BELIEVER IN THE SCRIPTURES.

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Poetry.

THE MOUNTAIN OF MYRRH.

"Until the day break, and the shadows flee away, I will get me to the mountain of myrrh and to the hill of frankincense."—Song of Solomon iv. 6.

Up to the fair myrrh mountain,
The fresh frankincense hill,
I 'll get me in this midnight,
And drink of love my fill.
O hills of fragrance, smiling
With every flower of love,
O slopes of sweetness, breathing
Your odours from above!
Ye send me silent welcome,
I waft you mine again;—
Give me the wings of morning,
Burst this still-binding chain;
For soon shall break the day,
And shadows flee away.

Amid time's angry uproar,
Unmoved, unruffled still,
Keep, keep me calmly, truly,
Doing the loved One's will.
'Mid din of stormy voices,
The clamour and the war,
Keep me with eye full-gazing
On the eternal star;
Still working, suffering, loving,
Still true and self-denied,
In the old faith abiding,
To the old names allied;
For soon shall break the day,
And shadows flee away.

From earthly power and weakness
Keep me alike apart;
From self-will and unmeekness,
From pride of lip or heart.
Without let tempests gather,
Let all be calm within,
Unfretted and unshaken
By human strife and sin.
And when these limbs are weary,
And throbs this sleepless brain,
With breath from yon myrrh-mountain
Revive my soul again;
For soon shall break the day,
And shadows flee away.

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There my beloved dwelleth,
He calls me up to Him,
He bids me quit these valleys,
These moorlands brown and dim.
There my long-parted wait me—
The miss'd and mourn'd below;
Now, eager to rejoin them,
I fain would rise and go.
Not long we here shall linger,—
Not long we here shall sigh,—
The hour of dew and dawning
Is hastening from on high;
For soon shall break the day,
And shadows flee away.

O streaks of happy day-spring,
Salute us from above;
O never-setting sunlight,
Earth longeth for thy love.
O hymns of unknown gladness,
That hail us from these skies,
Swell till you gently silence
Earth's meaner melodies.
O hope all hope surpassing,
For evermore to be,
O Christ, the Church's Bridegroom,
In Paradise with thee;
For soon shall break the day,
And shadows flee away.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1868.

ART. I.—THE PREDICTIONS AND LESSONS OF DANIEL XI.

VER. 1. "*Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.*"

The speaker is the glorious Son of man, (chap. x. 5, 6, 18,) and He speaks in the divine style, "I, even I." He is about to give minute details of coming events, bearing on the interests of Israel specially. In this we may see God's deep interest in the concerns of those who are His own. It is an interest that extends to their temporal interests, and is not confined to their spiritual prospects hereafter: for He who says in Isaiah, (chap. xliii. 25,) "I, even I, am He that blotteth out thy transgressions," is the same who says, (chap. li. 12,) "I, even I, am He that comforteth you," and who here *stood*, *i.e.*, took His place by the side of Darius, to strengthen him, because Darius was to be Daniel's friend, and through Daniel was to benefit the nation of Israel at large, and the temple. "Blessed is He that blesseth thee," is true here. In preparation for, and anticipation of, what Darius was to do in his sixth year, (Ezra vi. 15,) for the Temple, and during his reign generally for Daniel (chap. vi.,) see how the Lord establishes His throne. Yes, let us notice, it is the Lord that does this. "By me kings reign, and princes decree justice." Their stability is not their own doing. Their kingdom prospers only by the Lord's blessing.

Ver. 2. "*And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.*"

1. The speaker is the Son of man; and see, it is He who reveals

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all things that His Church needs to know. "*The truth*" is, what is true and sure in the future events which concerned the people of Israel and the Church of God. Christ is our Prophet, in this sense as well as in the sense of revealing the permanent, unchanging truths, that bear on our relations to the Holy One. 2. Earthly things are trivial in themselves; "*three kings*" of Persia, (Cambyses, Smerdis, and Darius Hystaspis) are no more than mentioned here, though profane historians dwell upon their deeds. 3. The fourth king is Xerxes, "*richer*" *than all before him.* Well, what will his riches do for him? Here the Divine Speaker exhibits to our view a humbling discovery of the use made of riches by men. This rich king spends his wealth, not in blessing others, helping the poor, doing works of beneficence; but in gratifying ambition, and indulging revenge. Greece had insulted Persia; and (see the working of man's evil nature!) this king uses all his riches to avenge the insult. 4. Riches make men strong in this earth, "*strength through his riches.*" A wealthy man has influence to "*stir up all.*" Money, wealth, riches, may be said to be the lever that moves our world. 5. This is all that is said of mighty Xerxes! The Divine Speaker thinks it of no importance to mention details as to his millions of men whom he gathered together, far less to recount his battles. 6. Once more, here is divine consciousness of facts; that "*stir up all*" is a key that fits into the wards of the lock most aptly. Only think of what history tells of Xerxes' preparations, and say if it be not a striking though concise touch, this "STIR UP ALL," and "*richer than all.*" Herodotus tells that his host which invaded Greece, including camp-followers, numbered five millions and two hundred and eighty-three thousand men; enrolled in which were auxiliaries from Carthage, Spain, Italy, and even Gaul. So rich, too, was the king, that when one of his subjects, Pythius, offered a sum of at least three millions of pieces of gold, to defray the expenses of the war, Xerxes declined the proffered gift, and instead sent to Pythius as thanks a sum equal to four millions of money! What preparations! what enormous wealth! all this indicates.

Ver. 3. "*And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.*"

This is the Lord's description of Alexander the Great. Two things in it are striking. 1. His "*great dominion*" is spoken of, he having conquered all the known world, and having wept that there was not another world to conquer. This is another touch of conscious accuracy, like the "*stir up all*" of the preceding verse. 2. He rules this vast dominion; but see! he is not the long predicted king! no; this is not he who "*ruleth in the fear of God,*" (2 Sam. xxiii. 3.) The world has not

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found that king yet. As for this king, he rules merely to show himself king of a vast empire: he is one that makes his own will his law: "*according to his will.*" Who does not know how true this was of Alexander the Great? Every project and plan proceeded from himself; and alike in the great things of his expeditions, and in such matters as the death of his friend Clytus, and the perilous bathe in the Cydnus, all was done "according to his" ungovernable "will."

Ver. 4. "*And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.*"

In the midst of his exaltation, this king disappears. The peculiar style of this sentence indicates this; "*when he shall stand up, his kingdom shall be broken.*" Alexander died young, and in the zenith of his glory; and forthwith his kingdom fell asunder. The division of it into four kingdoms is referred to by the words "*to the four winds of heaven.*" It had a North, South, East, and West division, thus:—Cassander took Greece and the *West;* Lysimachus took Thrace and the *North;* Ptolemy took Egypt and the *South;* Seleucus took Syria and the *East.* It is not every kingdom that is thus split into four parts, and into four parts geographically situated as these. "*Not to his posterity.*" Not one of his seed sat on any throne like his; and it was "*others beside those,*" others besides his family, that took possession. How surely the predestinating counsel of God came to pass! For thus He declares it was to be; and who does not know that thus it was! Yes, O man! "the counsel of the Lord, that shall stand."

Ver. 5. "*And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.*"

This is quite definite; for we were told of Alexander's kingdom being divided toward the four winds, or quarters of earth. One of these quarters was the *south, i.e., Egypt,* the king of which is said to be a king who would be specially strong. Here is divine prescience; who but the Lord could have pointed with his finger to that one of the four who was to be specially strong? This king of the south is PTOLEMY, the son of Lycus, from whom came the race of the Ptolemys. He was one of Alexander's princes, who added to his Egyptian dominion the island Cyprus, Phœnicia, and some of the cities and islands of Asia.

But let us mark the next clause; it should be rendered thus,

"*And one shall be strong above him.*" There shall be contemporaneous with him one who shall excel him in power. This other is afterwards called "king of the North," and is identified with *Seleucus*, called "Nicator," the Conqueror, from whom came the race of the Seleucidæ. "*He shall have dominion; a great dominion shall be his dominion.*" In a little while Seleucus was master of three-fourths of Alexander's empire, annexing to Macedonia and Thrace, Syria, and the countries all along to Phrygia, and then east to the Indus. The Lord checks the raging waves of the sea by the controlling sand; and He arrests the onward triumph of a great king by confronting him with another king mightier than himself. These two monarchs are now to be, we may say, two witnesses to us of the impotence of man's resources to satisfy, and the inability of human power to pacify and give rest to the world. They fight and war, but bring no deliverance to this mismanaged earth.

Ver. 6. "*And in the end of years they shall join themselves together; for the daughter of the king of the south shall come to the king of the north to make an agreement.*"

Perhaps hope rose in many breasts that now peace would arrive; for there is to be marriage-union between the two great powers! For about thirty years, ("*in the end of years,*") war had been raging between the successors of the first Ptolemy and Seleucus, viz., Ptolemy Philadelphus and Antiochus Theus. The latter put away his wife, and married *Berenice*, daughter of the king of Egypt, her father giving with her such a dowry that he was surnamed "*Doter*," the giver. All seemed most cordially arranged; but the sky soon overcast. It was not *peace made by righteousness*; it was not like the peace of God, and so could not stand. When the true Prince of Peace shall give peace to earth, His peace shall be founded on righteousness.

In order to marry Berenice, Antiochus had divorced his proper queen, Laodice; but ere long he recalled her and reinstated her. Laodice, on her part, fearing the fickleness of Antiochus, poisoned him and murdered Berenice, with most of her Egyptian attendants, and her infant son. These events are referred to, in the words, "*But she* (Berenice) *shall not restrain the* (תַעְצוֹר) *power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he whom she brought forth, and he that strengthened her,*" (who raised her up to power, viz., Antiochus, who put away his own queen for her sake,) "*in the appointed times.*" (בָעִתִּים)

This is the issue of man's unholy attempts to bring about union and peace, irrespective of right, and honour, and justice. Such a building falls in ruins. Let us remember true peace is

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of a Melchizedeck kind; "first king of righteousness, and after that king of Salem,"—even as it is with the soul and the Holy One.

Ver. 7. "*But out of a branch of her roots there shall one stand up in his place, who shall come with an army,*" or "*come at the army.*" (אֶל הַחַיִל) This was the brother of Berenice, Ptolemy Euergetes, who attacked the Seleucus, son of Laodice, surnamed Callinicus, who was reigning in the North with his mother. In every sense, "the wicked are like the troubled sea which cannot rest." Laodice's throne, founded on blood and vengeance, was soon made to totter. "*And he shall enter into the fortress of the king of the North.*" The city Seleucia, and all Syria, fell under the power of Ptolemy; Cilicia, also, and Babylon, so that it was every way true; "*He shall deal against them,* (Seleucus and his people,) *and shall prevail.*" Nor was that all. While the Lord in His retributive providence showed that injustice and bloody revenge cannot prosper, He meant further to expose the feebleness of idolatry. The gods of the nations cannot deliver those who trust in them. And so we next read,

Ver. 8. "*And he shall also carry captive into Egypt their gods, with their princes, and with their precious vessels of silver and gold.*" Is there not irony in the conjunction of "their gods, with "their princes," alike carried captive; ay, on the same level with the "precious vessels?" Ptolemy was drawn home by news of sedition; but in returning, carried with him into Egypt money amounting to 40,000 talents, (six millions of our money,) and 2,500 *images of their gods.* Among the images were a good number of those taken in a former campaign from Egypt, the restoration of which was an exploit so grateful to the Egyptians, that it was on this occasion they gave him the title "*Euergetes,*" Benefactor! The gods of the heathen prove themselves miserably in need of help from their worshippers, as well as impotent to resist attack.

Ptolemy Euergetes visited Jerusalem when Onias was High Priest, and may have been shown this prophecy. No doubt, at all events, Onias and the godly of his time would not fail to read it, and in its sure fulfilment would receive consolation under all their trials and fears; for this is one grand use of the prophetic word. By its fulfilment from time to time, the faith and hope of the saints, regarding the great events that bear on the kingdom of God, which are to take place in the latter day, have never failed to receive strengthening and fresh vigour.

"*And he shall continue more years than the king of the north.*" He survived Seleucus Callinicus about five years. Wintle gives

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the words a better rendering, "*He shall be established for years above the king of the north.*"

Ver. 9. We had been told, "He shall for years be established above the king of the north;" and now it is added, "*And* (ו) *the king of the south shall come into the kingdom, and* (leaving it) *shall return to his land.*"

Ver. 10. But the kingdom which he has invaded shall not tamely submit to humiliation for some years. For some years, indeed, it was so; *but his sons* (the sons of the king of the north) *shall be stirred up, and shall assemble a multitude of great forces.*" The two sons of Callinicus were bent on recovering what their father had lost. These two sons (whose names were *Seleucus Ceraunus*, and *Antiochus the Great*) raised an army; but the former died by poison, leaving the forces to be led on by his brother Antiochus. And so, (says this most minute and remarkable prophecy,) "*There shall one come, coming and overflowing and passing over.*" Antiochus with his great army poured down on Syria, and recovered the city Seleucia. "*And* (וְ) *he shall return, and be stirred up, unto his fortress;* the meaning seems to be that he shall return into the region which his father was compelled to forsake, and also that one special exploit which he shall at that time accomplish shall be the recovery of his lost fortress Seleucia. At the same time, his army was ready to "overflow and pass over," (ver. 7,) into the territories of the old rival of his kingdom, and no doubt he expected victory. The language used regarding him is the same used in Isaiah viii. 8, regarding the great Assyrian, "He shall overflow and pass over," (שָׁטַף וְעָבַר as here,) like the river Nile, or the river Jordan, at the season when their waters rise. But it is not with kings and kingdoms as with such rivers; for rivers overflow in order to fertilise, leaving behind them not desolation, but the elements of abundance and future plenteousness. Is it so with armies? Do these floods leave blessing behind? Are they not the scourge of men? Are they not let loose by the Lord to punish nations who have forsaken Him?

It should have been remarked ere now, that there is a special reason why these two kingdoms, north and south, should be largely spoken of. *Between them lay God's ancient Israel.* But Israel was then a people who bore feeble testimony to Jehovah, and so they were made to suffer at the hand of these contending kingdoms. They were often in a manner ground between these two, as between millstones. This will soon come more fully into view. Meanwhile this flood "passed over" Israel's land.

Ver. 11. "*And the king of the south shall be moved with*

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choler, and shall come forth and fight with him, even with the king of the north: and he (the king of the north) *shall set forth a great multitude; but the multitude shall be given into his hand.*" The facts are well known. Ptolemy Philopater (son of Euergetes, who was now dead) set forth to meet Antiochus, whose army ("overflowing and passing over") consisted of 62,000 foot, 102 elephants, and 6000 cavalry. But nevertheless, Antiochus was routed at Raphia, near the borders of Egypt, and agreed to conditions of peace.

Israel's land (for Raphia lay a little south from Gaza) witnessed the conflict, but shared not in the victory. Israel's ancient glory was departed. Israel was despised and trampled upon. Ah! these must have been days of sadness to the godly, days of sore trial, when faith and hope needed every possible support. Messiah had not come; and yet the sceptre had all but departed from Judah. It would often seem difficult to believe that a people thus trampled on were to be the people from whom was to come the Deliverer of earth. We can see, therefore, how very serviceable such a prophecy as this chapter contains, in all its minute details, must have been to the faithful remnant. It was oil poured on the low-burning flame of faith and hope.

Ver. 12. Ptolemy Philopater, after his decisive victory, visited some of the provinces and places recovered by his arms; among others, Jerusalem. There he sought to enter "the holy of holies;" but, according to the Book of Maccabees, was miraculously prevented; and afterwards, in rage and irritation, massacred at Alexandria from 40,000 to 60,000 Jews. This mainly is the subject in the verse we now read: "*And when he hath taken away the multitude, his heart shall be lifted up; and he shall cause ten thousands to fall, and not be strengthened by it.*

Ver. 13. "*And* (ו) *the king of the north shall return, and shall set forth a multitude greater than the former, and at the end of appointed times, years, shall certainly come with a great army and with much riches.*" There was a peace of fourteen years between the two kingdoms. But the king of Egypt died; and his successor being only a boy of five years, Ptolemy Epiphanes, a favourable opportunity was presented to the king of the north to attack him. Accordingly Antiochus gathered a great force; he sent for elephants to Babylon, Bactra, and as far as the river Indus.

Ver. 14. It may at once be seen, that, with an infant king, the south was in great peril from Antiochus. Nor was it from that quarter alone. This verse tells us, "*And in those days*

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there shall many stand up against the king of the south." Several provinces, subject to Egypt, took this opportunity of shaking off the yoke; and some others, such as Philip of Macedonia, joined with Antiochus. Yet more; *"And the factious ones* ('robbers') *of thy people shall exalt themselves to establish vision; but they shall fall."* It appears that at this juncture the political and violent party in Israel maintained the hope that now their nation might recover liberty, and become once more a great kingdom. The expression "*to establish vision,*" seems to mean, that these men, this party in Israel, sought to win pre-eminence for their country by force of arms, hoping that thus the prophecies which foretell the restoration of the kingdom to Israel would be accomplished. With this idea, "they raised themselves up to establish vision." They had no spiritual views, no desire to honour the Lord and His word; they merely used the visions of the prophets as the watchwords of a party, to gain or confirm adherents; and so the Lord was not on their side. They were like Moses, in his own strength, slaying the Egyptian before the time of deliverance had come. The issue, therefore, was complete failure. One of the Egyptian generals, Scopas, subdued the rising, and put a garrison in Jerusalem: and some years after, the Samaritans ventured to spoil some districts of the country, and to carry off many Jews into slavery.

At such a time, would not this prophecy encourage the godly? They would clearly see that it was only man's plans and schemes that had fallen to the ground; the Lord had warned them of the result. The very failure of this political rising of their countrymen would thus contribute to their surer confidence in their God, as the God whose word never falls to the ground, and who had said of these men, "*they shall fall.*" Jehovah will assuredly be true to His promise regarding Israel's future greatness at the time appointed, and Messiah's coming.

Ver. 15, 16 "*And* (1) *the king of the north shall come, and cast up a mound, and take the most fenced city: and the arms of the south shall not withstand, neither his most choice people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land; and by his hand shall be consumption.*"

Antiochus defeated Scopas and his Egyptians, and besieged him in *Sidon*, which was compelled to surrender, though three generals from Egypt, and chosen troops, were sent to defend it. Other fenced cities fell in like manner, such as Gaza. Antiochus, "The Great," seemed irresistible.

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It is just what we might expect to find here, some notice of the land of Israel and its people. It is called here, and in ver. 41, אֶרֶץ הַצְּבִי, just as Jeremiah calls it, (chap. iii. 19,) נַחֲלַת צְבִי "glorious inheritance." In chap. viii. 9, it is named simply, הַצְּבִי, "the glorious one;" or, perhaps, all these passages might as correctly be rendered "*the beautiful* one." It is *gazelle-like* beauty that is in the original idea, and is the very word used in 2 Sam. i. 19, "The beauty of Israel," embodied in Saul and Jonathan. The beauty, therefore, is not so much the physical excellency of the land, as the moral glory of it, when it had its Sauls for warriors, and its Jonathans for men of faith, brotherly love, and all grace. Well, into this land Antiochus entered, coming up to Jerusalem and expelling the general of the king of Egypt. The Jews took his part, assisting in the siege; as a reward for which they were allowed to repair their city and their temple, and were guaranteed liberty to keep their own laws. Some critics (Newton, Wintle) apply the last clause to this fact, rendering the words, "which by his head shall be completed," or "perfected." But the clause ought to stand by itself, for it is literally, "*And by his hand* (כָלָה) *there shall be consumption*," a word from Isaiah x. 23, in the sense of *complete end*, or *thorough accomplishment of an object undertaken.* Antiochus completely accomplished the establishment of the kingdom of the North. Of this kingdom, moreover, Israel forms a province, though for a time a favoured one. Israel has not arisen from the position of a nation subjugated. Nay, is not Daniel reminding us by using the words, "וְכָלָה בְיָדוֹ," that, alas! Isaiah's prediction had all come true, only a remnant of former glory was left?

Ver. 17. Antiochus was not yet satisfied. His ambition sought to seize Egypt also, and annex it to his dominion, and thus form one great empire like that of Alexander, of whom it is said (as it is here, ver. 16, of Antiochus,) he did "according to his will." But he had done the work for which Jehovah had commissioned him. "*He shall also set his face to enter with strength the whole of his kingdom, and upright ones with him.*" Some understand the Jews to be meant by "upright ones," but the margin renders this last clause "*make equal conditions*," as the Septuagint understood it; as if it were by policy, as much as by power, that he expected to succeed. "*And thus shall he do. He shall even give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.*" Bent on extending his conquests eastward, Antiochus meanwhile thought it a good stroke of policy to gain over the king of Egypt to his side, and in the end possibly annex Egypt itself, by proposing to give in marriage to Ptolemy the most remarkable and beautiful

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woman of her time, "*the daughter of women*," viz., his own daughter, Cleopatra. This was brought about, and Antiochus now thought his plan accomplished. He had given his daughter in marriage "*in order to destroy it*," *i.e.*, in order to destroy the kingdom; or, as others, "destroying her," having no regard to the interests of his accomplished daughter. But all failed. She took her husband's side, not her father's, and that so decidedly, that some years after she congratulated the Romans on their successes gained over her father.

It is now that Rome begins to appear on the scene. Her first appearance is unexpected, nor does it threaten much. It is like the appearance of a man's hand, which preludes the storm nevertheless, for

"It holds a hurricane within its grasp."

Ver. 18, 19. "*After this shall he turn his face unto the isles, and shall take many: but a prince* (קָצִין) *for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.*"

Antioch turned his arms to the coasts of Asia Minor, seizing upon Ephesus. Hereupon, the other cities, seeing their perilous position, called in the aid of the Romans, who defeated Antiochus, causing him the loss of 50,000 foot, and 4000 horse. "*Reproach*" is the same word as "*defiance*," (see Isa. xxxvii. 24, Senaccherib,) and is used here of the boastful and self-confident security of Antiochus. The "prince" is the Roman general or consul, Scipio Asiaticus; the term is קָצִין, implying counsel as well as authority. And then, "*without his own reproach*" refers to the fact that the Romans were called in by others; it is, "*Without defying him himself;*" wholly to help others. They had acquired a great name by the conquest of Hannibal.

Forced to make peace, he returned to Antioch, "*his fort*," and set himself to collect the money which he had promised to pay to the Romans; but finding difficulty in raising the amount, he sacrilegiously plundered the temple of Belus, in Elymais. It is said that this sacrilege led to his death, those whose temple he profaned assassinating him; though another account makes him fall by the hand of drunken companions at a riotous feast. At all events "he stumbled and fell, and was no more found." This was B.C. 187. The *kingdom of the north* succumbed to Rome so far as to engage to be tributary. A new power had risen, but Israel saw nothing yet of the promised Messiah and His

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kingdom! It was a time of trial and insecurity to the saints, who no doubt often cried, (as we do now, looking for the second appearing), "How long, Lord?"

Ver. 20. "*And in his estate shall stand up a raiser of taxes in the glory of the kingdom: but within a few days he shall be destroyed, neither in anger, nor in battle.*"

The son and successor of Antiochus "the Great," was Seleucus Philopater, who did no exploit, but may be said to have spent his days in raising the tribute due to Rome. He was "one who caused *an exactor to pass over the glory of the kingdom.*" On this errand he sent Heliodorus to Palestine and Jerusalem, which some think is "the glory of the kingdom;" and it must have been with singular feelings that the godly who kept Daniel's book of prophecies in their hands, pointed their fingers to this verse, and said one to another, "See! he sends to oppress us, but he shall soon perish by a violent death; though not in any foreign war, nor yet in the angry scenes of home revolution, nor by his own violent passions." They wonder how it is to be, when lo! the news reach Jerusalem, "That same Heliodorus who sought to rob the temple of its treasures, for his master's sake, has traitorously poisoned him."

Ver. 21, 22. "*And in his estate shall stand up a vile person, to whom they gave not* (לֹא נָתְנוּ) *the honour of the kingdom; and he shall come in quietness, and obtain the kingdom by flatteries,*" or, "slippery ways."

The true heir of the kingdom was Ptolemy, whom Heliodorus thought to set aside; but Antiochus Epiphanes skilfully employed flatteries and such arts with Eumenes, king of Pergamos, and with the Romans, so that in the end he got quiet possesssion of the throne. "*And with the arms of an overflowing shall they be overflown before him, and be broken.*" All his competitors were thus irresistibly thrust aside, and this "vile" or "contemptible" one (נִבְזֶה) was firmly seated on the throne. He defeated the Egyptian forces, and took Syria and Palestine for himself. The Romans gave him the title, "*Epiphanes,*" "Illustrious One;" but see how the Lord reverses their judgment! "for the things which are highly esteemed among men are abomination in the sight of God." "By Him actions are weighed." It is not a little remarkable that we should thus find "Epiphanes" stigmatised in prophecy as "contemptible." Indeed, in after years his own subjects were led to give him the name, "Epimanes," "the madman."

But here, again, comes in a hint of the bearing of all this prophetic narrative on Israel's history. For it is added, "*and also the prince of the covenant.*" Onias, the high priest, was

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compelled to give place to Jason, who took the side of Epiphanes. The mention of the high priest is the key to the meaning of the verses which follow.

Ver. 23, 24. "*And after the league made with him* (*the prince of the covenant*) *he shall work deceitfully, and shall go up, and become strong with a small people* (גּוֹי). *He shall enter into the peaceable and the fat places of a province,* (viz., Palestine, one of the provinces of his empire;) *and shall do that which his fathers have not done, nor his fathers' fathers; he shall plunder and spoil, and scatter their riches; and shall forecast his devices against the strong holds, and* (all this) *for an appointed time.*"

We are now arrived at the days of the *Maccabees;* and these words paint, in the style of prophecy, what gave rise to the awful scenes of that period, which so resembled, in many of its features, the twenty-eight years' persecution in Scotland's days of the Covenant. In midst of all that these godly, devoted, magnanimous patriots, the Maccabees, were called to bear, and in midst of all the dismal calamities of the time, that little clause, "וְעַד עֵת," which sounded in their ears, "*For an appointed time!*" not for ever; not too long; only till the Lord has done His work,—must have cheered and upborne the hearts of the saints. Even as in other days, "Thou shalt have tribulation *ten* days," told of a fixed end; and even as in our days, though we cannot fully interpret the periods of chap. xii. 11, 12, they tell us that things shall not always go on as now; there is an end.

But let us see what the verses tell of the history of that time, when Antiochus Epiphanes swayed his sceptre over Palestine; coming in quietly, with a force that alarmed none, and then ruling with awful cruelty—such as has made him be often referred to as the very image of Antichrist. Coming from Rome, Antiochus, though he had little power at first, gradually got full possession and influence. He soon, for ends of his own, instead of "*keeping the league made,*" deposed Jason (ver. 23); and afterwards sought to win over the Jews to heathenism. He tried to set up Greek divinities, instead of Jehovah, in the land of Israel; an attempt which was never made by "*his fathers nor his fathers' fathers.*" It was then that he "plundered and spoiled;" it was then that, finding himself resisted so nobly by the Maccabees, he "*forecast devices against the strongholds.*" All this in "*the peaceable and fat places of the province,*" viz., Palestine.

But here, let it be noticed, these two verses, 23 and 24, are a summmary; and now we have details given in full.

Ver. 25–27. "*And he shall stir up his power and his*

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courage (לְבָבוֹ his heart) *against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.*"

Antiochus repeatedly defeated the generals of the king of Egypt, from B.C. 171 to 168. The young king of Egypt (Ptolemy Philometer), being all this time under age, his administrators, Eulæus, Lenæus, and others, (who brought up the prince luxuriously and effeminately,) treacherously sought not his good, but their own interests. The result was, that through their bad policy, the war went on till Antiochus advanced as far as Memphis, where the young king fell into his hands. These are the events alluded to in ver. 26, "*And* (וְ) *they who feed of the portion of his meat shall destroy him, and his army shall be overflown; and many shall fall down slain.*" Meanwhile, the two kings met *at one table;* for Philometer was treated very kindly by Antiochus in his captivity; nay, was even treated with distinction and royal consideration. But under this apparent generosity there lay a plan to win over the young king so that he might be instrumental in putting Antiochus in full possession of Egypt. For a time Philometer was a mere puppet in his hands, till circumstances occurred that awoke him to a sense of what was due to himself and his people. It is to all this that ver. 27 refers, "*And both these kings' hearts shall be for evil; and* (though sitting) *at one table they shall speak falsehood; and it shall not prosper* (this policy shall come to nought); *for yet the end shall be at the appointed time.*" This mighty conqueror has only a season of limited duration given him; "*the end shall be,*" and he cannot go beyond "*the appointed time.*" Let Israel know this when he comes up against them! For them this is written. And now the prophetic narrative turns expressly to their position under this conqueror.

Ver. 28. "*And he shall return into his land with great riches; and his heart against the holy covenant: and he shall do deeds, and return to his own land.*"

Returning home he heard of the revolt of the Jews, who would not yield to his insane and blasphemous requisition that they should adopt the gods and worship of heathenism. He came to Jerusalem, and acted with great cruelty. He plundered and defiled the Holy Place, and offered swine on the altar; and then returned to engage in a new expedition against Egypt.

Ver. 29, 30. "*At the time appointed he shall return, and come toward the south; but it shall not be the same with the latter as with the former. And* (וְ) *the ships of Chittim* *

* "Ships of Chittim," or "from Chittim," coming from that direction.

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shall come against him; and he shall be broken (נִכְאָה in spirit), *and shall return. And full of indignation against the holy covenant, he shall both do deeds, and return, and have regard to them that forsake the holy covenant.*" *

Philometer had meanwhile come to an agreement with his brother, who had assumed the government, so that they together made common cause against Antiochus; who, hearing of this agreement, came down upon them in fury. He had reached *Alexandria*, and even begun the siege; but his success was "*not as the former time;*" for all at once he was stopped in his movements by a new opponent. Philometer had invited the Romans to his aid, for these are "*the ships of Chittim;*" and they took up the quarrel. It was on this occasion that the memorable incident occurred on the seashore. Popilius Lenas drew a circle on the sand, and insisted peremptorily on an immediate reply to the Roman demand, which was, that Antiochus should desist from the siege, and make peace. He thought it prudent to agree; but retired and returned home "grieved and groaning" says Polybius, using words which are really a paraphrase of the expression of Daniel, "*broken,*" or dejected.

It was in this season of ill-humour that he again assailed the Jews, and sought their ruin, as a nation who worshipped Jehovah only. The words used here about "*the holy covenant*" seem to mean "*the covenant of the Holy One,*" and point to Israel, as pre-eminently and peculiarly, and alone, the people to whom God had revealed the blessed covenant for man's salvation. It was against the religion of Israel, and therefore against the covenant of Jehovah, or Jehovah revealing Himself in the glorious and gracious covenant of salvation, that *Antiochus* directed his attacks. He got the help of some apostates, "*those who forsook the covenant of the Holy One,*" such as Menelaus and others, mentioned in the books of the Maccabees. With their aid he was able to do mischief, and perpetrate dreadful cruelties against the Jews, and in Jerusalem.

We are thus fully brought into the *Times of the Maccabees.* Inspired historical Scripture has not recorded their deeds; but this portion of *prophetic Scripture* is written, we may say, to let us know that the eye of the God of the Covenant rested on His people, and the oppressor. Indeed, the events now in hand

The "isles of Chittim" are Cyprus and the adjoining coasts. We might say that "Chittim" is nearly equivalent to "The Mediterranean." It was now that Num. xxiv. 24 began to be fulfilled.

* יָבֵן עַל The same phrase as ver. 37, "regard the God of his fathers," יָבִין עַל

have their importance on this account, that they concern Jerusalem, and the cause of Jehovah, and that Temple which set forth typically the whole method of redemption, by the sacrifice of the great Substitute. But the events of that period are not dwelt upon at any length; for we shall find that the prophet is, at this point, directed to bring together, in one broad description, a number of various events that bore on the history of the temple, and the moral state of Israel.

Ver. 31. "*And arms shall stand on his part.*"

This is a very important clause, and by no means easy. The pronoun and preposition מִמֶּנּוּ must be rendered "from him," or (Neh. xiii. 11,) "from his time" Though the term for "*arms,*" זרעים, might be rendered otherwise, yet, taking it as symbolical of power,* the clause may be understood thus: "*and from him,*" onward from the time of Antiochus, "*shall various powers stand up.*" The prophet is about to sketch the history of the temple and the people of Israel, in regard to their holy things, onward from the days of Antiochus. In so doing, he takes in the doings of Antiochus, but passes on to others who threatened like things down to the final blow given by the Romans under Titus. It is a sketch embracing a period of more than 200 years—from about 160 B.C., to A.D. 70, but the events are all of one complexion. "*And from him shall* (various) *powers stand up; and they shall pollute the sanctuary of strength,* (the sanctuary that had stood hitherto so many attempts,) *and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.*" This seems to be the sum of the matter, carrying us onwards to the time when the Roman power removed altar and temple, and caused the daily sacrifice finally to cease; just as (it is, may be hinted) Antiochus in his time had done for a short period. We take the "*abomination*" to be equivalent to the heathen power; the Gentiles, with all their ungodliness, coming into the sanctuary; for we believe our Lord quotes this, and chap. i. 27, in Matt. xxiv. 15, and the parallel passages. It was interpreted very nearly thus, in early times, (1 Maccabees i. 54, Gentile idolatry.)

We think that ver. 32 goes back to explain the cause of this series of calamities, terminating in the ruin of the temple and the ceasing of the daily sacrifice; and in doing so states the moral and spiritual aspect of affairs in Israel during these centuries.

Ver. 32. "*And those who have done wickedly in regard to the covenant it shall corrupt by flatteries,*" that is, "*the abomination that maketh desolate*" shall corrupt (יַחֲנִיף); some say, "heathenise;" some, "profanise." Those in Israel who com-

* Compare Ezra iv. 23, "made them cease by *arm* and power."

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plied with the customs of their conquerors, both under Antiochus and under the Romans, are thus said to have been corrupted by the power called "The Abomination."

And now begins the history of a remarkable remnant, called here "*a people who know their God*," and of whom it is said, "*they shall be strong, and do exploits.*" It is of them the three next verses speak; and these people are evidently the saints in Israel, before and after Christ's appearing, including the days of Pentecost. The description of them as "*understanding*" and "*instructing*," has reference to their being taught of the Spirit the things of Messiah, and enabled to tell these things to others. "*They that understand*" are the "*wise*" of chap. xii. 3, 10, מַשְׂכִּילִים, and resemble "*the wise*" in our Lord's teaching in such passages as Matt. vii. 24, and xxv. 2.

Vers. 33–35. "*And they that understand among the people shall instruct many; and they shall fall by the sword, and by flame, and by captivity, and by spoil, many days; and when they shall fall, they shall be holpen with a little help, and many shall cleave to them with flatteries*, (חֲלַקְלַקּוֹת, it is חֲלַקּוֹת in ver. 32.) *And some of them that have understanding shall fall to refine by them, and to purify, and to make white;* (and this shall be) *even to the time; for it is yet for a time appointed.*"

We consider these verses to be a brief statement of God's dealings with His own from the days of the Romans, the days when "the daily sacrifice" was taken away, onward to the time designated in ver. 35, "*the time of the end*;" עֵת קֵץ. It shall be a time of "*instruction*," for in truth it is the time of which our Lord spoke, "Go ye and teach all nations;" "Go ye into all the world and preach the gospel to every creature." It is the time of which He said, "This gospel of the kingdom shall be preached among all nations for a testimony, and then shall *the end* be." Unlike the times of Israel, these are days when the Word is preached everywhere. During all that long period, not less than whole centuries, of preaching and teaching, many shall be taught the way of life. But those days shall not be days of uninterrupted peace; on the contrary, they shall be continually broken in upon by storm. Those that "*have understanding*," and are "*instructing*" others,* shall suffer persecution, and they shall

* Some interpret נִכְשְׁלוּ as signifying, sinking under overwhelming power; but it has so frequently in it the idea of *stumbling*, in a moral sense, that we are inclined to think the prophet chose the word to express that idea. In ver. 34, בְּהִכָּשְׁלָם, it is, "When they are making them fall;" the same phrase as in Mal. ii. 8, "Ye have caused many to stumble at the law." It corresponds with Matt. xxiv. 10, "And then shall many be offended."

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be "*impelled to fall,*" *i.e.*, means shall be used to make them stumble; some shall be cut off by the sword, dying the death of James, the son of Zebedee, and the Waldensian witnesses in their Alps; others delivered over to the flames, faithful unto death, testifying even at the stake for the truth, even as in the days of the Maccabees, (2 Mac. vi. 11;) others banished; others despoiled of their goods. Now and then there shall be blinks of prosperity, when their foes are thus attempting to make them stumble and fall. "*They shall be holpen with a little help,*" as when Constantine ascended the throne; and as in our own country has been the case since the days of the Reformation. But these seasons of "*help*" shall be characterised by a sad feature; they shall be times when many join themselves to the "*understanding*" or "*wise ones,*" from wrong motives; "*flatteries*" shall work mischief, when open opposition is still. It is added that, occasionally, still sadder things shall occur; "*out of the wise,*" or "*understanding ones*" themselves, shall some fall; heresies shall arise, and many shall fall into error; for the word is a term that implies a moral fall. There shall be "*a falling away,*" as Paul foretold in 2 Thess. ii. 5. All this shall go on till "*the time of the end.*" These are not millennial days; there shall be no halcyon days of peace and purity to the Church of God before "the time of the end." But, for the comfort of the saints, it is added, that the fall of those who give way, shall be overruled for good. It shall be for "*refining,*" (לִצְרוֹף compare Matt. iii. 2, 3, מְצָרֵף) and "*for purifying,*" (compare the בָּרֵר here with the בֹּרִית of Mal. iii. 4, the purifying material); and "*for making white.*" The בָּהֶם is "by means of these;" *q.d.*, by means of their fall; reminding us of John vi. 67, "*Will ye also go away?*" The fidelity and truth of those who stood fast amid such trials, allurements, and deceptions, shall be the more apparent; nay, the fall of some shall make the rest stand more aloof from the very appearance of evil.

Such has been the state of things in regard to the Church and people of God, and in regard to the teaching of the wise, all along till now, and such it shall continue to be till "*the time of the end.*" There may yet again be a testing of many by "sword, and flame, and exile, and spoil;" and there may yet be still more seductive "*flatteries,*" plausible errors and plausible practices that beguile souls. The characteristics of the years that precede "*the time of the end*" are certainly not those that speak of purity and prosperity all over the earth.

We are brought by these three verses through many centuries, and in ver. 36, our attention is fixed upon one who arises, it

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would appear, in the midst of the scenes described, towering as king over the nations.

Ver. 36. "*And the king,*" הַמֶּלֶךְ If we seek for a link of connexion with the preceding dynasties, we may find it. It is a reference to ver. 31; the "*mighty power*" mentioned there is the quarter whence this king arises. In other words, it is the *Roman empire* that sends forth this king; and this Roman power is thus represented as somehow in existence during all those centuries previously described, and as having its "king" in some form over it. We are inclined to think, that from ver. 36 to ver. 40, we have a summary of the doings and ways of this king, or ruling power, onward through the centuries that followed the ruin of Israel and Jerusalem, till "*the time of the end,*" ver. 40.

The verses that describe the aspect of things when there arose silently a king who made laws to himself, ("*do according to his will,*" ver. 36, as did Alexander, ver. 3,) and assumed unheard-of power, and claimed prerogatives that startled the world. We consider the description to be that of the "Mystery of Iniquity;" Popery, in all its phases, including the final one, when "the Beast and the False Prophet" (Rev. xix. 20) shall be found in firm league, forming, in short, one Antichrist.

Ver. 36–39. "*And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that which is determined shall be done. And he shall not regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. And in his stead shall he honour the God of forces; and a god whom his fathers knew not shall he honour with gold, and silver, and precious stones, and pleasant things. And he shall do exploits to the strongholds of forces,* (מָעֻזִּים as in ver. 38,) *with a strange god, whom he shall acknowledge, and on whom he shall heap glory; and he shall cause them to rule over many, and he shall divide the land for gain.*"

Every feature of Popish assumption and corruption may be found here, though we do not say that even yet the prophecy is exhausted; for in its last form, Antichrist may gather up all the past and exhibit all with aggravated intensity. But it is to be noticed, that Popery has gone over the ground. During the thousand years of the existence and sway of Papal Rome, we find these things all true beyond dispute. 1. The assumption of power and prerogative by the popes; "according to his will." 2. His exalting himself "above every god," as in 1 Thess. ii. 4. Then also, 3. His astounding blasphemies, "speaking

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marvellous things against the God of gods." All this, during the long season in which "the indignation" of the Lord seemed to slumber, though it has been only delayed. 4. It has been characteristic of Popery, that of no other power but the popedom could it be said, that while it has shown no regard to the gods of *ancient Rome*, ("God of his fathers,") it has shown as little regard to any other; and has not "regarded the desire of women," *i.e.* has frowned on marriage, and taught men to undervalue that institution of God, (1 Tim. iv. 3.) 5. Popery has honoured the "*God of forces*," or "*fortresses*," (מָעֻזִּים same as in ver. 10 and 19.) This may tell us of Rome, Papal Rome, using the temporal power, and maintaining that God had given it this power. Their God was a God of "forts," not of churches; for then the world saw the extraordinary spectacle of spiritual dominion claiming and wielding all the might of kingdoms for ecclesiastical ends. 6. And then the new God! unknown to to ancient Rome, and along with this God whom they professed to own, lo! the *Virgin Mary* is raised to the throne of heaven, and honoured with every form of worship. Gold, silver, precious stones, are unsparingly heaped on her shrines everywhere. And "with this strange God" under her patronage, Popery has "done exploits," overthrowing "strongholds of forces," and seizing upon lands and estates, countries and kingdoms, giving them to whoever would be humble votaries and servile followers; and in all this has attributed honour to the "*God of forces*" in conjunction with the "*strange god*."

We say then, that the prophet has sketched the outlines of Popery, *in its political* aspects, in these verses. It may be, also, that we may yet see all these features exhibited in an intensified degree, ere long, when "the man of sin," as "*that wicked*," that "*lawless one*," (*ὁ ἄνομος*, 2 Thess. ii. 6,) makes his final effort to grasp and retain the kingdoms of earth, as the "catholic" power.

From ver. 40 to ver. 45, we are in the region of the future. It is "AT THE TIME OF THE END." Who is "*the king of the south*," who then "*pushes* at him?" and who "*the king of the north?*" The *latter* may be identified with the Russian power, on its way to Armageddon, to assail the great king, "*the beast*" who is leading his armies into Palestine. But the *former*, who is he? May it be the same power referred to by Ezekiel, in chap. xxxviii. 13, "Sheba, Dedan, and the merchants of Tarshish," who dread the great king's appropriation of Palestine, even as they do the attempt of the Russian power to step into his place?

Ver. 40, 41. "*And at the time of the end shall a king of the south push at him, and a king of the north shall come against him as a storm,* (Ezek. xxxviii. 9,) *with chariots, and*

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with horsemen, and with many ships." These two powers together assail him "with chariots, and horsemen, and *ships.*" "*The ships,*" come from the power which we suppose to be Tarshish, and Dedan, and Sheba.

But in spite of this opposition, "*He shall enter into the countries, and shall overflow and pass over; and shall enter also into the glorious land,* (see ver. 16.) Thus we have Antichrist on his way to Armageddon. "*And many* (*countries*) *shall be overthrown: but these shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon.*" What this event refers to cannot be clearly understood at present; only it seems to say that Antichrist shall not cross the Jordan to seize territory there. "*Many things;*" institutions, according to some, as well as countries, are meant.

Ver. 42, 43. *Egypt, and Africa, and Arabia* (Ethiopia may include Abyssinia also) shall be at his command.

Ver. 44. Tidings from the east and north annoy him, or throw him into perplexity. But he rushes on in blind fury and determination.

Ver. 45. We get a glimpse of him in his magnificence. Lo! he has seized Palestine; his grand Tent, or "castle-like palace," (see Gesenius,) is set up between the seas, the great Mediteranean and the Dead Sea, or the hills of Jerusalem; and his armies are spread on every side. But *the end* has come. "*He has come to his end;*" how is not said, but only "*He has come to his end, and there is no one that helps him.*" The truth soon appears. This mighty king has met one mightier far. For, chap. xii. 1–3,—

"*At that time Michael stands up.*" Michael who has to do with war and resurrection; he it is of whom Rev. xii. 7 is written; and he it is who is "*the archangel*"—the archangel who sounds the trumpet at the coming of Christ, as we find in 1 Thess. iv. 16. We are thus hurried into the events of the last time, the events that usher in the millennium; and these are—1. Antichrist gone. 2. Israel restored. 3. A resurrection from among the dead; "those (אֵלֶּה) who rise honoured with everlasting life, and shining as the firmament;" at the same time pointing to these others (אֵלֶּה) who do not rise with them, doomed to shame and contempt for ever. Thus ends at last this present age, and thus begins the great "Age to come."

Art. II.—THOMAS AQUINAS ON THE RESURRECTION.

Quæst. LXXV. We must now consider the resurrection as to its circumstances and concomitants. And first, the resurrection itself. About this there are three questions.

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Art. I. Whether there will be a resurrection of bodies? It seems not: 1. Because, Job xxiv. "Man shall not rise again till the heaven be no more; and the heaven shall endure for ever." 2. Matt. xxii., "I am the God of Abraham," &c., but when these words were uttered Abraham lived only in the soul; therefore the resurrection is of souls only. 3. 1 Cor. xv., the apostle seems to prove the resurrection from the remuneration of the labours which the saints sustain in this life; but a sufficient remuneration of all the labours of man can be in the soul only, for the instrument need not be remunerated together with the operator; now the body is the instrument of the soul; whence also in purgatory, where souls shall be punished for what they have done in the body, the soul is punished without the body. Therefore it is sufficient to hold the resurrection of souls, which consists in their transference from the death of guilt and misery into the life of grace and glory. 4. The last of a thing is the most perfect in it, because it thereby attains its end; but the most perfect state of the soul is to be separated from the body, because in this state it is more conformed to God and the angels, and more pure, as being separated from all extraneous nature; therefore separation from the body is its last state, and so from this it returns not to the body, just as one does not from a man become a boy. 5. Corporeal death was introduced as a punishment of the first transgression, as spiritual death, which is the separation of the soul from God, is inflicted for mortal sin; but from spiritual death men never return to life after receiving the sentence of condemnation; wherefore neither will there be a regress from corporeal death to corporeal life, therefore there will be no resurrection.

But against this is Job xix., "I know that my Redeemer liveth," &c. Besides, the gift of Christ is greater than the sin of Adam; Rom. iv., "But death entered by sin," for had there been no sin there had been no death; therefore, by the gift of Christ man shall be recovered from death to life. Further, the members ought to be conformed to the head, but our Head lives, and will live for ever, in body and soul; therefore, also, men who are members of Him will live in body and soul.

Conclusion:—Since man cannot be blessed unless the soul be truly united to the body, as the form to matter, it must be confessed that there will be a resurrection in which the soul shall be united to its own body for ever. The opinions of those who affirm or deny a resurrection, differ according to their various opinions concerning the last end of man. For the last end of man, which all naturally desire, is happiness, to which, indeed, some have maintained that man may arrive in this life; whence they were not compelled to hold another life after this in which man should reach his ultimate perfection, and so they denied

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the resurrection. And this opinion is with sufficient probability excluded by the variety of fortune and infirmity of the human body, the imperfection and instability of knowledge and virtue; by all which the perfection of happiness is hindered, as Augustine discourses at the end of his *De Civ. Dei.* And so others have held another life after this, in which men after death lived only in the soul, and maintained that this was sufficient to satisfy the natural desire of obtaining happiness; whence Porphyry said, (*Aug., De Civ. Dei,*) that in order that the soul may be blessed it must fly from all body; whence such men did not hold a resurrection. Now for this opinion different men laid different false foundations. For some heretics held that all corporeal things were from an evil, but spiritual things from a good, principle; from whence it followed that the soul could not be wholly perfect without being separate from the body, by which it is drawn away from its own principle, whose participation makes it blessed; and so all the heretical sects who hold that corporeal things were created, or formed, by the devil, deny the resurrection of the body. But the falsity of this foundation has been shown by Aristotle. Some, again, said that the whole nature of man consisted in the soul, so that the soul used the body as its instrument, or as a sailor a ship; whence it follows, that when the soul alone is blessed, the man is not frustrated of his natural desire for happiness, and, therefore, it is unnecessary to hold a resurrection. But the philosopher sufficiently destroys this foundation, showing that the soul is united to the body as form to matter, and so it is evident that if in this life man cannot be blessed, we must hold a resurrection.

As to 1. The heaven shall never be no more as to its substance, but only as to the effect of the power by which it moves to the generation and corruption of inferior bodies; with respect to which the apostle says, 1 Cor. vii., "The fashion of this world passeth away." 2. The soul of Abraham is not, properly speaking, Abraham himself, but a part of him; and so of others; whence, the life of the soul of Abraham would not suffice for the statement, "Abraham is living;" or, "The God of Abraham is the God of the living;" but there is required the life of the whole conjunct, namely, of the soul and the body; which life, although it was not actually when the words were spoken, yet was in the order of either part to the resurrection; whence the Lord by these words most subtilely and effectually proves the resurrection. 3. The soul is not compared to the body only as the operator to the instrument by which he works, but also as form to matter; whence the operation is of the conjunct, and not of the soul only. And because to the worker a reward of his work is due, man himself, composed of soul and

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body, must receive the reward of his work. And as venial sins are so called, not as having simply and perfectly the nature of sin, but being, as it were, dispositions to sinning; so the punishment which is rendered to them in purgatory is not simply retribution, but rather a certain purgation, which is effected in body and soul separately; in the one by death and incineration, in the other by the fire of purgatory. 4. The condition of the soul is, *ceteris paribus*, more perfect in the body than without it, because it is part of the whole compositum; and every integral part is material with respect to the whole; and although it is more conformed to God relatively, yet not simply; for, speaking simply, anything is then most of all conformed to God when it has whatever the condition of its nature requires, because then it most of all imitates the divine perfection; whence, the animal heart is more conformed to the immovable God when it moves than when it rests, because the perfection of the heart is to be moved, and its rest is its destruction. 5. Corporeal death was introduced by the sin of Adam, which was blotted out by the death of Christ; but for mortal sin, inducing eternal death by impenitence, there is no further expiation; and so that death will be eternal.

Art. II. Whether the resurrection will be of all generally. It seems not: 1 Ps. i., "The wicked shall not rise again in the judgment;" but there will be no resurrection of men except in the time of the general judgment; therefore the wicked shall in no way rise again. 2. Dan. xii., "Many of them that sleep in the dust of the earth shall awake;" but this statement imports a certain particularising; therefore all shall not rise. 3. By the resurrection men are conformed to Christ rising; whence, 1 Cor. xv., the apostle concludes, "that if Christ has risen, we also shall rise;" but those alone ought to be conformed to Christ rising who have borne His image, which belongs only to the good; therefore, they alone shall rise. 4. Punishment is not remitted unless guilt be taken away; but corporeal death is the punishment of original sin; therefore, since original sin is not remitted to all, all shall not rise. 5. As by the grace of Christ we are born again, so by His grace we shall rise; but those who die in the womb can never be born again; therefore, neither can they rise.

But against this is John xv., "All who are in the graves shall hear the voice of the Son of God, and they that hear shall live;" therefore all the dead shall rise. Besides, 1 Cor. xv., "we shall all indeed rise." Moreover, the resurrection is necessary in order that the rising may receive for their merits punishment or reward; but punishment or reward is due to all; to

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adults for their own merit, to infants for merit not their own; therefore, &c.

Conclusion:—As no soul can be for ever separated from the body, it is necessary, that, as one, so all, shall rise again. Those things whose reason is taken from the nature of the species, must be similarly found in all the individuals of that species; but such is the resurrection. For this is its reason, as is evident from what has been said, that the soul separated from the body cannot be in the highest perfection of the human species; whence no soul shall remain for ever separated from the body; therefore, &c,

As to the 1st, The Psalm speaks of a spiritual resurrection, in which the wicked shall not rise in the judgment of the discussion of conscience, as the gloss expounds; or it speaks of the wicked who are unbelieving in mind, who will not rise that they may be judged, for they are judged already. 2. Augustine expounds "many" to mean "all," and this mode of speaking is found in Scripture; or the particularising may be understood of children condemned in limbo, who, although they will rise, are not properly said to awake, since they will have sense neither of punishment nor of glory; for awaking is the setting free of the sense. 3. All, both good and bad, are conformed to Christ, in those things that pertain to the nature of the species, by living in this life, but not in those things that pertain to grace; and, therefore, all will be conformed to Him in the restoration of natural life, but not in the likeness of glory, but the good only. 4. Those who have died in original sin, have, by dying, endured the punishment thereof, which is death; whence, notwithstanding their original guilt, they may rise from the dead; for the punishment of original sin is more to die, than to be detained in death. 5. We are born again by the grace of Christ given to us; but we rise by the grace of Christ, by which it came to pass that He took upon Him our nature; because, by this we are conformed to Him in natural things; whence those who die in the womb, although not born again by the susception of grace, yet will rise on account of conformity of nature to Him, which they have reached by attaining to the perfection of the human species.

Art. III. Whether the resurrection is natural? It seems so; because, 1. Damascene says, "What is common to all designates the nature in those individuals which are under it;" but the resurrection is common to all; therefore, &c. 2. Gregory says, "Those who do not hold, from obedience, the faith of the resurrection, ought certainly to hold it from reason." For what does the world, in its elements, imitate daily, but our resurrection; and he gives an example from light, which, as it were, by dying

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is withdrawn from our eyes, and again is recalled, as it were, by living or rising anew; and from the groves, which lose their greenness, and, as it were, by rising again are restored; and from seeds, which by putrefying die, and by germinating rise in a certain way from the dead; which example also the apostle gives, 1 Cor. xv. But nothing can be known by reason from the works of nature except what is natural; therefore, &c. 3. Things which are preternatural do not long continue; because they are, as it were, violently produced; but the life which shall be restored by the resurrection will endure for ever; therefore, &c. 4. That to which the whole expectation of nature stretches forward, seems most of all to be natural; but the resurrection and glorification of the saints is such, Rom. viii, therefore, &c. 5. The resurrection is a certain motion towards the perpetual conjunction of soul and body; but motion is natural, which terminates in natural rest. Now the perpetual conjunction of soul and body will be natural; because, since the soul is the proper mover of the body, it has a body proportioned to it, which, therefore, is for ever capable of being vivified by the soul, as the soul lives for ever; therefore, &c.

But against this is, that from a privation to a habit there is no regress according to nature; but death is a privation of life; therefore the resurrection, by which there is a return from death to life, is not natural. Besides, those things which are of the same species have one determinate mode of origin; whence, animals which are generated from putrefaction and from seed, are never of the same species; but the natural mode of man's origin is his generation from one similar in species, which will not be in the resurrection; therefore, &c.

Conclusion:—The resurrection must be regarded as simply miraculous, since nature cannot be its principle; but natural only relatively, in so far, namely, as it terminates in a life of nature. Motion, or action, has a threefold relation to nature. For there is some motion or action of which nature is neither the principle nor the term, and such motion is sometimes from a supernatural principle, as is plain concerning the glorification of the body; but sometimes from any other principle, as in the violent motion of a stone upwards, which terminates in a violent rest. There is also some motion of which nature is the principle and term, as in the motion of a stone downwards. There is also some motion of which nature is the term but not the principle, but sometimes something above nature, as in the enlightening of the blind; because vision is natural, but the principle of illumination is supernatural; and sometimes something else, as in the acceleration of flowers or fruits effected by

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art. Now, that nature should be the principle, and not the term, cannot be, because natural principles are fixedly limited to determinate effects, beyond which they cannot extend themselves. An operation, therefore, or motion related to nature in the first manner, can in no way be called natural, but is either miraculous, if from a principle above nature, or violent if from any other principle. But an operation or motion related to nature in the second manner, is simply natural. But an operation related to nature in the third manner, cannot be called natural, simply, but relatively, in so far, namely, as it leads through to what is according to nature; but is either called miraculous, or artificial, or violent. For that is properly called natural which is according to nature; and to be according to nature means to have nature and the consequents of nature. Whence motion, speaking simply, cannot be called natural unless nature be its principle; but nature cannot be the principle of the resurrection, although the resurrection terminates in a life of nature. For nature is the principle of motion, in what is either active, as in the motion of light and heavy bodies, and the natural changes of living creatures; or passive, as in the generation of simple bodies. The passive principle of natural generation is a natural passive power which has always some active power answering to it in nature. Nor is there any difference as to this: whether the active principle in nature answers to the passive principle, in respect of ultimate perfection, namely, form; or in respect of disposition, which is a necessity towards the ultimate form; as it is in the generation of man, according to the doctrine of faith, or even as of all other things, according to the opinion of Plato and Avicenna. Now, there is in nature no active principle of the resurrection, either with respect to the conjunction of the soul to the body, or of the body to the soul; or in respect of disposition, which is a necessity towards such conjunction, because such a disposition cannot be induced by nature, except in a determinate manner by way of generation from seed. Wherefore, if it be held that there is even some passive power on the part of the body, or even any inclination whatever to conjunction with the soul, it is not such as is sufficient to constitute a natural motion; whence, the resurrection, speaking absolutely, is miraculous; but not natural, except relatively, as appears from what has been said.

As to 1. Damascene speaks of what are found in all individuals, and caused by principles of nature. For if, by the divine operation, all men were made white, or congregated in one place, as happened in the time of the flood, whiteness or position in such a place, would not on that account be natural

properties of man. 2. From natural things there is nothing that is not natural known by demonstration of reason; but, by the persuasion of reason, something above nature may be known; because those things that are in nature exhibit some similitude of things above nature, as the union of soul and body represents the union of the soul to God, by the glory of fruition, as Lombard says; and, in like manner, the examples adduced by the apostle and Gregory, persuasively support the faith of the resurrection. 3. That reason holds good of that operation which terminates in what is not by nature, but contrary to it; but this holds not of the resurrection; therefore it is not to the purpose. 4. The whole operation of nature is under the divine operation, as the operation of an inferior art is under that of a higher; whence, as every operation of an inferior art expects some end which cannot be attained except by the operation of a higher art, inducing a form, or using a made artifice; so the ultimate end towards which the whole expectation of nature stretches forward cannot be reached by the operation of nature, and on this account its attainment is not natural. 5. Though there cannot be a natural motion whose term is a violent rest, yet there may be motion not natural which terminates in a natural rest, as is plain from what has been said.

Quæst. LXXVI. Of the cause of the resurrection.

Art. 1. Whether the resurrection of Christ is the cause of ours? It seems not; 1. For the cause being given, the effect is given; but given the resurrection of Christ, the resurrection of the other dead did not immediately follow; therefore, &c. 2. The effect cannot be unless the cause shall have preceded it; but the resurrection of the dead might have been even if Christ had not risen; for another manner of liberating man was possible to God; therefore, &c. 3. That which is effective of one thing in one whole species is the same; but the resurrection will be common to all men; since, therefore, the resurrection of Christ is not the cause of itself, it will not be the cause of the resurrection of others. 4. In the effect is left something of the similitude of the cause; but the resurrection, at least of some, namely, of the wicked, has nothing similar to that of Christ; therefore, &c.

But against this is that which is first in any kind is the cause of those things that are after it; but Christ, in respect of His corporeal resurrection, is called the firstfruits of them that sleep, 1 Cor. xv.; and the first-begotten from the dead, Rev. i.; therefore, &c. Besides the resurrection of Christ more agrees with our corporeal than with our spiritual resurrection, which is by justification; but the resurrection of Christ is

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the cause of our justification, Rom. iv., "He rose for our justification; therefore, &c.

Conclusion:—As Christ is the mediator between God and men, so it was becoming that by His death He should abolish our death, and by His resurrection bestow upon us an eternal resurrection. Christ, in respect of His human nature, is called the mediator between God and men; whence, the humanity of Christ mediating, divine gifts come forth from God upon men. Now, as we cannot be freed from spiritual death, except by the gift of grace divinely given, so neither from corporeal death, except by a resurrection effected by divine power; and so, as Christ, according to His human nature, received divinely the firstfruits of grace, and His grace is the cause of our grace, for out of His fulness have all we received, and grace for grace, John i; so in Christ the resurrection was begun, and His is the cause of ours; that so Christ, in so far as He is God, may be the first, and, as it were, equivocal cause of our resurrection; but as He is God and man rising again, He is the proximate, and as it were, univocal cause of our resurrection. . Now a univocal cause acting, produces an effect after the similitude of its own form; whence, it is not only an efficient but an exemplary cause, in respect of that effect. And this happens in a twofold manner. For sometimes the form itself, by which the similitude of the agent is communicated to the effect, is directly the principle of the action by which that effect is produced, as heat in fire that heats. And sometimes of that action by which the effect is produced, it is not the form according to which the similitude is communicated, that is *primo et per se* the principle, but the principles of that form; as if a white man generate a white man, the whiteness of the generating is not the principle of active generation; and yet the whiteness of the generating is called the cause of the whiteness of the generated, because the principles of whiteness in the generating are the principles of generation which produce whiteness in the generated. And in this way the resurrection of Christ is the cause of ours, because that same thing which effected the resurrection of Christ, who is the efficient univocal cause of ours, namely, the virtue of Christ's divinity itself, which is common to Him and the Father, acts to our resurrection; whence it is said, Rom. viii., "He who raised up Jesus Christ from the dead, shall quicken also your mortal bodies." But the resurrection of Christ itself, in virtue of His united divinity, is, as it were, the instrumental cause of our resurrection. For divine operations are performed, the flesh of Christ mediating, as it were a cer-

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tain organ, as Damascene gives an example from the corporeal touch by which he cleansed the leper.

As to the 1st, A sufficient cause immediately produces its effect to which it is immediately ordered, but not an effect to which it is ordered through the mediation of another, however sufficient it may be; as heat, however intense, does not immediately, in the first instant, cause heat, but begins immediately to move to heat, because heat is its effect by the mediation of motion. Now the resurrection of Christ is the cause of ours, not because it doth itself effect it immediately, but by its principle mediating, namely, the divine power, which will make our resurrection after the similitude of Christ's. But the divine power operates through the mediation of the will, which is nearest the effect, whence, it is not necessary that our resurrection should have immediately followed that of Christ, but that it follow when the will of God has ordained. As to 2. The divine power is not so tied to any second causes but that it can produce their effects immediately, or by other causes mediating; as it could cause the generation of inferior bodies though the motion of heaven did not exist; and yet according to the order of things which He hath constituted, the motion of heaven is the cause of the generation of the inferior bodies. In like manner also, according to the order which divine providence hath foreordained for human things, the resurrection of Christ is the cause of ours. Yet He might have foreordained another mode, and then the cause of our resurrection would have been another, such as God should have ordained. 3. That reason holds when all which are in one species have the same order to the first cause of that effect which is to be induced upon the whole of that species. But such is not the case here, because the humanity of Christ is nearer His divinity, whose power is the first cause of the resurrection, than the humanity of others; whence, the resurrection of Christ is caused by the divinity immediately, but the resurrection of others is mediated by the man Christ rising. 4. The resurrection of all men will have something of the likeness of Christ's resurrection, that, namely, which pertains to the life of nature, according to which all are conformed to Him; and so all will rise to an immortal life; but in the saints, who have been conformed to Christ by grace, there will be a con formity as to those things which are of glory.

We may give a quotation or two from Delitzsch* in connexion with this subject. The supposition underlies this troubled conception of Job's, (chap. xiv. 21,) that the connexion of soul and body is indeed severed by death, but not annihilated. "The soul,"

* System der Biblischen Psychologie. Second Edition, p. 444, &c.

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says Göschel, "approves itself in death as the middle member; it discharges even after death the function of mediation between body and spirit; during the outward separation it holds, in a deeply inward manner, the threads of the connexion of all the three constituents. The continuing life of the spirit preserves in the memory the connexion with the forsaken body and bodily life; and there remains also between the soul, the spirit, and the dead body, in the intermediate time, a secret relation, more accurately, a relation of polarity, a reciprocal attraction, a *rapport*. . . . . Elijah stretched himself three times upon the dead body of the son of the widow of Sarepta, and, praying, called back the soul of the child. In like manner, Elisha laid himself in prayer twice upon the dead body of the Shunammite's child—so warmed the cold flesh, and brought it about that the boy sneezed and opened his eyes. In both cases the death was not merely apparent but real. But that in both cases the soul admitted of being, and could be, brought back, justifies the conclusion that its relation to the body is the closer the shorter the time since it forsook it. And on this principle is explained the singular miracle in 2 Kings xiii. 21. Also in the New Testament, the raising of Jairus's daughter, the widow's son of Nain, Tabitha, all took place shortly after death. Only the raising of the four-days-dead Lazarus, as a unique act of Him who will one day be the Awakener of the dead, forms an exception. Otherwise, all such miracles are recallings of the soul when, as it were, on its way from this to the other world. We say, as it were; for in fact, from the moment when the thread of life is cut, the soul is in the other world, but still in such an active self-relation to its forsaken body, that a wonderful re-union with it is admissible.*

"And with this is connected the fact, that in the Old Testament the dead body is called נֶפֶשׁ Lev. xix. 28. . . . . The true ground of this designation lies in the impression which a dead body makes. The body of one just dead makes a far more immediate psychical impression than that of a living man. The stirring activity mediated merely by the body hath ceased; its psychical background appears, in the solemn stillness which has now succeeded, as an open mystery. The whole internality of the man lies on the body as if turned out before us; we see far into the depths of the soul's conflict, and soul's peace, in which the parting of soul and body took place, and the soul still,

* "The Talmud says with reference to 1 Sam. xxviii. 3, &c., 'twelve months while the body is yet uncorrupted the soul hovers up and down,' &c. That the soul remains in a certain connexion with the dead body, and through it with the life of the earth, is an idea that was widely spread in antiquity."

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glorifying or distorting, hovers over its but now forsaken frame. Therefore makes every corpse such a strange, spiritual, ghostly impression, and therefore is it called נֶפֶשׁ The body of one just dead bears still the fresh traces of his soul, which in parting hath, as it were, imprinted itself upon it; it is the soul's case left behind, it is, as it were, the soul itself which has been. Wherefore also the Romans call it *manes*, (*e.g.*, Lucan, *inhumatos condere manes*;) wherefore in Homer is found the idea that the souls in Hades wear the appearance of the dead in the moment of death, (Od. λ 38-43,) wherefore an ancient sepulchral urn hath even the inscription, Ἐν μύροις, ὦ τέκνον, ἡ ψυχή.

"This designation of the dead body confirms the fact that death, although it severs the living connexion of soul and body, does not put an end to the relation of the former to the latter. This relation is, for a short time after death, still so close that the body may be called נֶפֶשׁ. It then becomes with the commencing corruption ever looser, but still continues to subsist unannihilated, so that the resurrection is, on the one hand, indeed a new creative work of divine omnipotence, but on the other, to speak with Gregory of Nyssa, a meeting of elements belonging one to the other, and re-uniting themselves by means of a mysterious natural attraction, (τῶν οἰκείων συνδρομή, ἀῤῥήτῳ τινὶ τῇ τῆς φύσεως ὁλκῇ πρὸς τὸ ἴδιον ἐπειγομένων.) A recent celebrated physiologist even says, that in the continuing relation of the soul to the earth of which its body has become a part, are grounded the conditions of the restoration of the organic individuality which was destroyed by death, or the re-creation of a new bodily life for the same.

"The corporeity of the soul passed into the other world is only phenomenal, not material, and so not real. What Christ's word and sacrament effect upon men, comes also upon this phenomenal corporeity to a preliminary visibility or appearance, but their real bodies lie in the dust of the grave in hope, for they have here below received the tincture of immortality, in virtue of which they cannot remain in death, and this tincture of their immortality is at the same time the power of the world's glorification.*

"Therefore the departed souls long for re-union with their

* As to this he says, p. 459, "The bodies of the saints cannot remain in death after that the Holy Spirit hath made them His habitation, and the body and blood of Christ have become for them a tincture of eternal life, (φάρμακον ἀθανασίας.) It is self-evident that the sacramental gifts remain not with the dead body. They are absorbed by the full possession and full enjoyment of Christ into which the departed soul enters. That the Lord gives to this their corporeity which belongs to the intermediate state, to enjoy the view and touch of His gracious glorified humanity, is related to the sacramental gifts

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bodies, yet they are not in a condition to accomplish their revivification. It is a creative act of God the Father, completed through the Son, and mediated through the Holy Spirit, whereby they receive their bodies again. . . . . And the question is, What attitude does the self-conscious spirit hold to this act of restoration? Is the beginning of the new bodily life like the embryonic commencement of the old, in so far as the self-conscious spirit is repressed into unconsciousness, and when it attains, out of this, to waking and full consciousness again, finds itself within the creatively restored body? . . . The restoration of the human body ensues, when God the Triune brings to the soul, from the glorified natural world, for the new formation of its body, the same material of which its earthly body was formed, and when the soul stamps upon the same the image of its inner spiritual body, so that its spiritual essence may also in the outward body attain to a full representation. The position *anima corpus suum creat* (so formulised by Erigena) which we have already rejected in reference to the origin and propagation of man, must we indeed also reject here. The soul is neither the creative principle of the body, nor the plastic and organising principle of its matter. Not the less, however, is it true that the formation of our bodies in the womb is accomplished not without the co-operation of the soul. And if we add to this, that death, although it severs the living connexion of soul and body, does not, as we have already shown, abolish the real relation of the soul to its corrupting and corrupted body, it becomes more than probable that this real relation, elevated to an attractive power, exerts an influence in the creative restoration of the body. This was also the idea of Aquinas and Dante. And in fact, assumption and glorification when the soul is in a state of pure passivity are hardly conceivable. In the meantime the proceeding is a mystery, and moreover is yet unaccomplished, and its accomplishment is, even if many created potencies concur to it, absolutely creative, and not successive but instantaneous." *

as the complete actual fulfilment is to the earnest which guarantees it. But the operation of the sacramental gifts is that the body dissolves in corruption not without a prospect of the restoration of its existence."

* "Gregory of Nyssa, in his Dialogue with Macrina, goes too far when he compares the soul, with respect to the resolved components of its body, to an artist, who knows how to separate the confused together and scattered colours of a picture, and to combine them again into the very same picture; or to a potter who can easily extricate the broken fragments of different vessels from the rude mass of clay in which they are mingled; or when he says, that all the constituent parts of the body, like many threads, meet together in the soul, and thus μιᾷ τῇ τῆς ψυχῆς δυνάμει can be drawn together and drawn on. What is there said of the soul holds true of God, and of the soul only by way of co-operation."

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The creative act of restoration, and the eager joyful hastening of the soul to its body, again to be received from death, are two acts meeting one another, and concurring in a momentary instant. The reunion takes place when the soul is in a state of waking consciousness, but in a condition of trembling bliss, in which all reflective volition and thinking are lost, and the formation of the body, which the soul in the moment of reunion finds already effected, is a mystery withdrawn from its witnessing and knowledge. Also, the changing of the bodies of the living happens with such lightning quickness as to be withdrawn from all observation, and its mystery can be fathomed by no subsequent reflection.

The following may be added from Turrettine, by way of supplement, and partly of corrective.* Here, first of all, we ought to distinguish between the foundation on which the faith of the resurrection rests, and the arguments by which that faith is confirmed. The only foundation is the omnipotent will of God, revealed in His word. But the arguments are manifold, and are drawn partly from Scripture, and partly from reason. Some are primary and demonstrative, others secondary and probable; some which prove the resurrection in general, both of good and bad; others which prove only the resurrection of the righteous, but which necessarily imply that of the wicked. The first reason is from passages of Scripture, both in the Old and New Testaments. The second from the resurrection of Christ. Because, the resurrection of Christ being granted, ours, which is inseparable from it, follows as a matter of course, 2 Cor. iv. 14; 1 Thess. iv. 14; Rom. viii. 11; 1 Cor. xv. 22. Hence, the ancients call the resurrection of Christ the example of our faith; the key of our sepulchres, and the pledge of our resurrection. Manifold reasons of this connexion may be given: 1. In respect of merit, Christ is our Redeemer, not of our souls only, but of our bodies also; therefore He ought to raise up the body that along with the soul it may be gifted with the life purchased by Him; whence the resurrection of the body is expected by the faithful, Rom. viii. 23. Otherwise He could neither be said to have redeemed our bodies, nor to have swallowed up death in victory. 2. In respect of efficacy, from the connexion of the Head and members; Christ rose as the Head of the Church, Eph. i. 20. If, therefore, the Head rose, why should He not draw after Him His own members? For of what kind were that body whose head were living but its members dead? Yea, because I live, saith He, John xiv. 19, ye shall live also, because He is the resurrection and the life, that is, its foundation and

* Loc. xx., Quaest. 1.

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principle. As in Adam all die, that is, derive the cause of death from him, so in Christ shall all be made alive, both meritoriously and effectively. Here belongs the type of the first-fruits, by which the whole harvest was sanctified; whence, Paul says, "Christ by His resurrection became the first-fruits of them that sleep," because He rose first by His own proper power, and brings it about that we also rise. 3. In respect of dominion, because Christ so rose that He might be the Lord and King of His Church, Rom. xiv. 9, of the dead and living. But what kind of a dominion were that whose subjects should remain in death? This relation of Lord may be viewed in a twofold aspect, either with respect to the faithful, of whom He is so the Lord that He is also their Father; or with respect to the wicked, of whom He is the Lord and Judge; whence the necessity of the resurrection of both depends,—of believers indeed upon Christ, as Redeemer and Head, in so far as He ought to be the Saviour of His body; but of the wicked upon Christ the Judge, who ought to render to every one what is his own. Hence Paul, Acts xvii. 31; 2 Cor. v. 10. 4. In respect of the mutual communion subsisting between Christ and us, which requires that there should be a conformity between both. That what has taken place in the Head should be effected, after His example, also in the members, and what is denied of the members be denied of the Head also. Hence it happens that the apostle, not only from the affirmation of Christ's resurrection deduces ours, but also from the negation of ours infers the negation of His, 1 Cor. xv. 13, because the Head cannot be without the members. Third, from the covenant of God, which, since it necessarily imports perfect felicity and eternal life, cannot be fulfilled in us, unless with the immortality of the soul there be given also the resurrection of the body, that the whole man may partake of the benefits of the covenant for ever. Whither belongs the very formula of the covenant, "I am thy God," from which Christ reasons against the Sadducees, Matt. xxii. 32, as most efficacious for stopping their mouths. Fourth, from the justice of God which enjoins that rewards be rendered to the good, and punishment to the wicked, even in the body that sinned. But since actions are of the whole suppositum and the organic body hath its own part in either kind of actions, it is equitable that the whole man, not a part of him only, should be rewarded or punished. And since this does not always happen in this life, where the lots of good and bad are often confounded, it must of necessity be effected after this life, in bodies raised from the dead, 2 Cor. v. 10; 2 Thess. i. 6, 7. Fifth, from the condition of our bodies. Because, since our bodies have been

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made temples of the Holy Ghost, 1 Cor. iii. 16; vi. 91, and have already begun to be glorified by the resurrection and ascension of Christ, it cannot be that they should perish and vanish into thin air, but is necessary that they remain for ever sanctuaries of the Holy Spirit. To which also they are consecrated by the use of the sacraments; while in baptism is given the symbol of our burial and resurrection with Christ; and in the supper we are fed with heavenly meat, which perisheth not, but remaineth unto life eternal, John vi. 54. Sixth, from the examples of those who were raised in the Old and New Testaments, which were illustrious preludes of the last resurrection. Seventh, from the absurdities, urged by Paul, which oppress the contrary opinion, 1 Cor. xv. 13, 14, 15, 19, 30, 32, &c. So sinners might securely indulge in carnal lusts, since no punishments are to be feared after this life. Since all which are most absurd, that from whence they are deduced is also absurd. In a word, the negation of the resurrection is the overthrow of the whole of Christianity, of all faith, piety, and hope.

Pictet says,* "When we read the writings of the heathens, it seems that they had some glimpse of this mystery." "It is not good," said Phocylides, one of the most ancient philosophers, "that this admirable harmony, which appears in the person of men, should dissolve entirely, but we hope that the remains of the dead will come forth from the earth to return into light. Lactantius reports these beautiful words of Chrysippus. It is not impossible that after the revolution of certain periods of time which will elapse after our death, we should be re-established in the state in which we are at present." The Stoics believed that after the world should have been purified, and, as it were, rejuvenated by a universal burning, it would take on a new face, and the same men would return to people it. And we find these words in Seneca, "Death, which we so much fear, does not abolish life, it only suspends it, and in a manner interrupts it, but there will come a day which will remit us anew into the light of the living. Certainly these passages seem so clear that I am strongly inclined to believe that their authors must have drawn from the writings of the prophets, or had some intercourse with the Jews."

* Theolog. Chret. ii., Liv. 13.

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Art. III.—THE DESERT PILLAR.

Very little is told us of this "Pillar," though mention is often made of it in Scripture.* No description is anywhere given of it. It is simply called a pillar; and from the frequency with which the word occurs in the Old Testament, there is no doubt that we are to understand it as being truly of that form. It is the same word as is made use of in speaking of the pillars of the tabernacle, and the pillars of the temple. Its shape, then, was just what its name implies; but of its size we know nothing. It might be small; or, what is much more likely, it might have been of vast dimensions, that it might be seen from afar, and that there might be no mistake as to it. It is not at all improbable that it did at times spread itself out, or at least broaden its base, like a curtain to overcanopy Israel, and shelter them from the fierce sun of a desert-noon. "He spread a cloud for a covering," (Ps. cv. 39.)

By day it took the appearance of a cloud; by night it shone out amid the darkness, as a vast blazing column. Still, though there was this difference between its daily and nightly aspect, it was recognised as the same pillar, serving the same ends, and placed there by God Himself. Whether as the cloud or as the fire, it was alike from God.

Most probably it rested above the Holy of Holies, and was connected with the Shekinah or glory within. It seemed to shoot up out of it, as if it were a beam from that glory, or a column of the incense smoke which surrounded that glory, as it rested above the mercy-seat. It might give to Israel the idea both of coming down from heaven, and also of coming forth from the shrine of that tabernacle which God had pitched among them as His own abode.

It lighted them by night, so that they did not feel the absence of the sun. How glorious and how brilliant the light coming down upon their tents, night after night! How magnificent the blaze! how solemnising in its lustre! It sheltered them by day. It was to them better than the shadow of a great rock in that weary land through which they passed. With its canopy above them, the sun could not smite them, nor any heat. It was more to them than the palm-trees of Elim. It guided them on their way. The desert was altogether pathless; and they knew not their way. It went before them, and sought out their encampments for them. It intimated where and when to rest, as well

* About fourteen times; such as Exod. xiii. 21; xiv. 19-24; xxxiii. 9; Num. xii. 5; xiv. 14; Deut. xxxi. 15; Neh. ix. 12, 19; Ps. xcix. 7.

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as whither and when to move. It shielded them in danger; fencing them in on every side, as well as striking terror into their enemies, by its awful glory. It kept them company throughout their desert sojourn. It was no dead piece of nature hung above them, as the rainbow, or a mere common cloud. It was instinct with life. It was the abode of the Living One. He who dwelt in it made them feel that He was there. It was their companion in all their wanderings. For forty years it went with them, in spite of provocation to depart; and what a wilderness would it have been had the cloud departed! It first appeared as they left Egypt and came towards the Red Sea. From that moment it did not leave them. When they sinned and were condemned to wander in the desert for forty years, it wandered along with them in unwearied, unquenched love. It guided them through the wilderness; and then, when its work was done, it left them, as the angel left Peter when he had led him out of prison, and was seen no more, nor shall be seen again until the day when it returns to take up its abode above the rebuilded temple, in the latter day, (Isa. iv.) The Shekinah, or glory, with which it was connected, of which it doubtless formed a part, often appeared before, and still often afterwards, in Israel's history; but this peculiar manifestation of it was only seen during these forty years; neither before nor since, It seemed meant specially for their desert-sojourn; and when it had fulfilled its gracious mission to that rebellious generation, it departed and was seen no more. It had crossed the Red Sea with them, but it did not cross Jordan. It saw them safely over, and then left them. It had done its work. It was not needed for the land in which they were henceforth to be settled; where there were to be no longer any wanderings, or enemies, or dangers.

There was much meaning in that desert-pillar, not only for Israel, but for us. It was the pavilion within which God dwelt. It formed the curtains of his tent while he tabernacled with Israel. Thus it prefigured the time when the Son of God was to dwell on earth among the children of men; when He was to do for them all that the cloud did for Israel. That cloud was at once His tent and His chariot. It was in some measure the fulfilment of Jacob's dream respecting the wondrous ladder that reaches from earth to heaven; and so it also prefigured the scene predicted by the Lord when he said, "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man."

Both the pillar itself, and He who dwelt in it, are now invisible. It left the earth when Israel entered Canaan, and did not again appear in the form of a pillar; though, doubtless, it is the

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same cloud that is subsequently referred to in Daniel, and in the history of our Lord, and in the book of Revelation. And He whom that cloud prefigured, the Incarnate Word, He too is invisible. The eye sees Him not, and the ear hears Him not. The cloud received Him out of our sight; and He and the cloud went up together. But faith sees Him still, and hears Him still. He is still with us, as He said, "Lo, I am with you alway, even unto the end of the world." He is to us, in these wilderness days of the Church, all that the pillar was to Israel; yea, much more. Let us consider Him in this aspect; as our true desert-pillar, specially sent to us for our desert-sojourn. We shall find how truly He is so; how well he is fitted for the wanderers of the desert; for the pathless solitudes, the darkness, the dangers, the heat, the weariness, of such a world as this.

In this, our true desert-pillar, we have such things as these:—

I. *Guidance.*—To the sons of earth this world may not be a desert, but to those who, in believing, have transferred their hopes, their joys, their fellowships, their treasures, their all, to heaven, it *must* be so. It is a wilderness, full of thickets, beset with evils, without a path and without a guide. They know not ofttimes which way to turn, or how to keep straight onward in the direction in which Canaan lies. But their desert-pillar rises before them, and a voice comes out of it, "This is the way, walk ye in it." It does not leave them for an hour. In every perplexity, at every doubtful turn, they find their well-known guide—a guide which can neither err nor deceive. No circumstances, however intricate, no complication of difficulties, no darkness, no clouds, no bewilderment of any kind whatsoever, can affect the certainty of His guidance, or separate us from His watchful love. It may be day, or it may be night; it matters not. He is there—our cloud by day, our fire by night. Our tent may be pitched in some low valley, or on some mountain height; it matters not. Far above us—too far for any thing of earth to hide it from our view—floats our desert-pillar, beckoning us onward. We need not hesitate because the air around is obscure, and we see no way. The voice of the guide says, FORWARD; and obeying it, we move on, asking no questions, but at once taking the way which it points out. Thus we are *sure* of guidance—guidance in all things, the smallest as well as the greatest; in matters personal, or public, or domestic; in every care, every vexation, every disappointment, every embarrassment, even the commonest and most transient;—sure of guidance, effectual, ready, loving guidance, at every step and turn, even to the very last. Not till it has landed us in Canaan does our desert-pillar disappear.

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What comfort is there in the thought of guidance such as this! Only let us trust to it, and all is well. We cannot miss the road, nor go astray by one foot-breadth. We know not the way; but our Guide knows it, and that is enough. No sky, however dark, is too dark for Him. No desert, however pathless, is too intricate for Him. He has undertaken to guide us; and we know that He will. He will not forsake us, and He cannot fail. What repose of spirit is there for us in such a thought! How calmly can we look into the thick cloud and say, "I shall be guided through it." Let us intrust our future as well as our present to Him. He will undertake for us in days to come. We, and ours, are safe in His hands. Come evil or good, come war or peace, come sorrow or joy, all is well. We can calmly look up and say, "Thou wilt guide me with Thy counsel, and afterwards receive me to glory;" and to this His gracious response is, "I will guide thee with mine eye."

II. *Guardianship.*—Our desert-pillar is our shield and buckler as well as our guide. Its ample skirts sweep round us on every side, and all danger is warded off. Compassed about with His everlasting arms, we fear no evil. No enemy can break through to assail us; no hostile array can prove too strong for us. Entire security from danger is our privilege. No "munition of rocks" can be more impregnable. No city of refuge ever render its inhabitants more safe.

It is not that we are transferred from the region of peril into the place of safety. We still remain in the midst of insecurity, and terror, and snares. Instead of removing us at once out of these, God keeps us here, exposed to all these every hour. This is His discipline; and it is the best for our holiness, as well as for His glory. We need it; for thus we are kept resting wholly upon Him. He gets honour by it; for thus all His resources of love and power are called forth in our behalf. It is thus that we are made to know the riches of tenderness, and grace, and might, that are in Him; and it is thus that He gets opportunities of revealing the fulness of His character, and the wonders of His purposes. Were it not for this wilderness condition of danger and evil, how much less should we know of Him; and how many fewer occasions would He have of showing what great things He can do for us; what dangers He can repel; what enemies He can subdue; from what snares He can disentangle; out of what depths of calamity He can deliver.

Thus protected, thus compassed about, we can say, "The Lord is my rock, and my fortress, and my deliverer. My God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower," (Ps. xviii. 2.) Whatever

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may be the disasters befalling the nations; whatever the sorrows that overhang us; whatever the darkness of the world's prospects; we know that all is well. We can trust and not be afraid, knowing that no evil shall happen to the just; nay, that when he hears of evil tidings he shall not be afraid. In the day of the world's sorest terror—when skies are darkening and storms are bursting—we can sit calm, knowing that there encircles us the strength of an invisible but almighty arm. By day and by night we are shielded and defended; we have the cloud by day, the fire by night. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even for ever. Thus we dwell in the secret place of the most High, and abide under the shadow of the Almighty. We say of the Lord, He is my refuge and my fortress; my God, in Him will I trust. He delivers us from the snare of the fowler, and from the noisome pestilence. He covers us with His feathers, and under His wings do we trust. We are not afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand may fall at our side, and ten thousand at our right hand, but it shall not come nigh us. Such is the security we possess under the guardianship of our pillar-cloud. We are not fearful in the hour of danger; we are tranquil when surrounded with calamity; we know that evil cannot prevail against us. Defeat, disaster, ruin—these have all become things impossible. They must overwhelm Omnipotence before they can reach us. Blessed security in a time like this! Oh, comfort past utterance, when forebodings of sorrow are thickening, and men's hearts are failing them for fear!

III. *Shelter.*—Even when no danger threatens, there are many things that make us feel our need of shelter. The sun smites by day, the cold chills us by night; the wind of the desert, sometimes scorching, sometimes chilling, reminds us of our need of shelter as well as protection. This our desert-pillar affords us. It tempers alike the extremes of heat and cold; it interposes between us and the desert storm; it is a hiding place from the wind, and a covert from the tempest; it is the shadow of a great rock in a weary land.

Truly we need this shelter; for sorrow is never far off from us. The tribulation through which we are passing to the kingdom, never wholly leaves us. Many are the smaller ills of daily life which vex and wound us. Many are the troubles and anxieties that press heavily upon us. Many are the hidden griefs, the disappointments which wither up life before its time.

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From all these we need shelter; and we find it in Him who has said, "Let not your heart be troubled, neither let it be afraid. Peace I leave with you, my peace I give unto you." He cheers us with His presence; He sustains us with His consolations; He fills us with His joy. Over-shadowed with His wing, and over-canopied with His love, we feel that all sorrow is alleviated, all bitterness subdued, all anxiety calmed. He tempers alike the heat and the cold, so that the sun does not smite us by day, nor the moon by night. Our desert-pillar, as it moves along before us, drops consolation and gladness. In the darkest midnight it gives us light; in the most scorching noon it covers us and revives us. Whatever be the discomforts of the wilderness, the cloud is above us—our comforter is with us; we look up and are refreshed. We hasten along over its hot sands or sharp rocks, animated with new vigour; our feet swell not, our garments wax not old, our shoes do not wear out; our limbs no longer faint or sink beneath us. The over-shadowing cloud has cast its skirt over us, and we feel that all is well.

IV. *Companionship.*—It is the desert, and therefore solitary, as its very name imports. We are taken out from the crowds of Egypt; and as we move through the wilderness we feel that we are alone. Not that we would have it otherwise, or that we sigh for the crowds which we have left behind; yet still we feel that we are alone. The desert is truly the desert—a land through which no man passes, and where no man dwells. We need fellowship by the way, and we get it. God does not forget our loneliness. He remembers that it was for Him, and for His friendship, that we severed ourselves from the companionships of earth; and He will not let us be the losers by our separation.

He supplies us with company; He himself becomes our companion; He communes with us from that desert-pillar which attends us. Out of it He speaks to us; and we, looking up to it, realise His presence and His love. Sometimes it seems as if He descended and took His place beside us, there to converse with us and gladden us with His society. At other times it seems as if we went up to Him, and, in that glorious cloud as our chamber, held converse with Him alone, far above the smoke and din of earth. In both of these ways we have His companionship, and we find it blessed. Walking hand in hand with Him, there can be no loneliness; and as we move onward we speak thus to ourselves:—

"Quite alone, and yet not lonely,
I 'll converse with God my friend."

In the Son of God we have got a companion who more than supplies the loss of all others. The desert is no longer the

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desert, when He is by our side to light and to cheer the way. In whatever part of the wilderness it may be, He keeps us company; He does not leave us alone in any; He comes into our tent, He sits down at our table, He talks with us by the way, He makes our hearts to burn within us. All that companionship can be He is to us. All that love can do He does for us. He makes us feel that His presence is no shadow, that intercourse with Him is a reality. It beguiles the tediousness of the journey by day, and it soothes away the weariness of the sleepless night. Happy companionship! Most blessed interchange of love! how it lifts off burdens! how it lightens cares! how it subdues excitement and agitation of soul! how it turns all terror into joy!

If we have tasted that the Lord is gracious, we have already known this companionship, and experienced in some measure what it can do for us. And will it not do yet more for us in days to come? Its resources are not exhausted. To-morrow shall be as this day, and much more abundant; its riches are only beginning to be unfolded; its joys are only beginning to flow out. The past has showed us much of it, the future will show us more. Yes, and the darker that the time becomes, the more shall we prize this communion. The more lonely that the desert becomes, the more shall we cling to Him whose society relieves all its loneliness. The more that other objects would throng around us, and press themselves in between us and this companion of our hearts, the more shall we realise what it is to go up from the wilderness leaning on our Beloved.

V. *Blessing.*—Our desert-pillar contains within it all needed stores of blessing; for He who dwells in it is He on whom it has pleased the Father that all fulness should dwell. Wrapt up within its glorious skirts, there is to be found all light, all grace, all healing, all life, all gladness. As it moves along through the wilderness it dispenses these to us; it drops down its treasures in one rich and never-ending shower.

No one of us needs to be told how much we stand in need of blessing. One day's sojourn in this desert land is enough to make us feel this. And according to our need is our supply. *That* is without measure. It is not one kind of blessing, but all kinds; blessing without grudge or upbraiding; blessing to the uttermost; blessing that will cheer and animate us, in the saddest, weariest hours. "My God shall supply all your need according to His riches in glory, by Christ Jesus."

Out of Him who is our guide, and guardian, and shelter, and companion, there comes down all needed grace, so that we need to lack nothing. The manifold grace that is in Him, is ever meeting our manifold wants.

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We are feeble; there is grace suited for our feebleness, so that out of weakness we are made strong. Our hands are taught to war, and our fingers to fight, so that we are made more than conquerors through Him that loved us.

We are dark; but He, as our desert-pillar, gives us light in the midst of darkness. It is our pillar of fire by night, which leads us in the way. Whether the darkness be within or without, it matters not, the pillar of fire is for both.

We are troubled on every side; but there is grace for this—grace to sustain and comfort. The Son of God, our desert companion, speaks peace to us as we walk by His side. He fills us with the everlasting consolation. We may be sad at times, but we shall never be overwhelmed; we may be cast down, but we shall not be destroyed.

We are weary; the road is rugged and the sun is hot; how can we be but weary? There is grace for the weariness—grace which lifts us up and invigorates us—grace which keeps us from fainting by the way—grace which supplies us with manna from heaven, and with water from the smitten rock. We receive of this grace and are revived; our weariness of heart and limb departs; we need no other refreshment—this is enough. Whatever the way be—rough, gloomy, unpleasant—we press forward, knowing that the same grace which has already carried thousands through, will do the same for us.

Thus it is that blessing drops down from our desert-pillar. Thus grace and peace are multiplied to us. Goodness and mercy follow us all the days of our life. What our circumstances, our wants, our evils, our trials may be, it matters not. The everlasting treasure-house contains enough for us; and each new scene of the wilderness will only exhibit more fully the character of Him under whose wing we are marching onward; each new difficulty or sorrow will only furnish Him with a fresh occasion for unfolding to us the infinite resources of His grace. In this confidence let us set our faces to the future, looking calmly into it, and knowing that whatever may be its events, there can be in them only good for us. Changes may come; sickness may come; poverty may come; disaster may come; storms may come; bereavement may come; anxious days and nights may come; still all shall come as good, not as evil. "Who or what shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth,

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nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

But what must a desert like this be to those who have no pillar by day or by night? How dreary, how sad, how perilous! O man of earth, what a desert is around thee, and thou hast no guide, no guardian; no shelter, no companion, no God to bless thee! Thy case is infinitely sorrowful; and didst thou but know it, thou couldst not rest an hour without betaking thyself to Him, who alone can carry thee safely through.

Much of the wilderness is no doubt passed already, but there is more of it before thee, and for it thou art wholly unprovided! A dark future overhangs thee; thou knowest not what is coming next; and still thou hast no friend, no covert, no Christ, no God. How sad! how terrible!

And then after all this there comes the eternal wilderness, through which thou must wander for ever. Hast thou thought on that? And what wilt thou do when thou art thrust forth to spend thy eternity in the region of the endless darkness—in the realms of the second death?

Art. IV.—NOTES ON EPHESIANS.

The city of Ephesus, in Asia Minor, was remarkable for three things—first, for its idolatry, and its persecution of the apostles; second, for its after-reception of the truth; and, finally, for its coldness and apathy: "Thou hast left thy first love." As if in anticipation of this backsliding, the apostle, under whose teaching the Ephesian Church was first built up, from Melitus, on his way to Jerusalem, from whence he was carried a prisoner to Rome, sent for the elders of this Church, and in one of the most solemn appeals on record, warned and exhorted them. Three or four years later, from amidst his bonds, in his forced sojourn in the imperial city, he addresses, for the same purpose of warning and exhortation, this most exquisite and beautiful epistle, to his spiritual children in the Asian city.

He evidently addresses them out of the abundance of his heart. When he thinks of their history, their ignorant and bigoted persecution of himself at first, and then of the faith and zeal with which they received the gospel, he is carried away into a series of rapturous episodes. Indeed, the epistle is a poem of

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mingled thanksgivings, appeals, warnings, precepts, fervent prayers, and holy blessings.

Verses 1 and 2.—We have, in the first and second verses, the apostolic salutation, well worthy of careful consideration, and an instructive subject for meditation.

PAUL!—A thrill of mingled feeling follows the announcement of the name. To some it would recall the bigoted persecutor; to the Ephesians it would bring back both phases of their lives—their heathenism, in which they strove to kill the preacher as the disturber of their city; their *Christianity*, when he became the object of their esteem and affection. "It is a message," may we not hear them say?—"it is a message from our dear and revered pastor. What has he got to say to us from his far-off land of exile?" Ah! but he claims to be heard on another ground: "*an apostle of Jesus Christ*," —one who had seen Christ himself, who had spoken with Jesus face to face; last of all, no doubt, even as he said himself, "as one born out of due time"—*last*, but *not least*, judging from the space his biography and his writings occupy in the sacred books, as well as taking into account the effect of his preaching. But he goes still higher with his claim to be listened to. "*By the will of God.*" A divine call and appointment is his. Three great grounds these of potency to his blessing, and of claim that his words be heard. First, Your old teacher; second, An eye-witness of Jesus; third, One divinely appointed speaks to you—speaks to you (1.) in love; speaks to you (2.) from personal knowledge of the Saviour; speaks to you, (3.) with delegated divine authority. Therefore, hear ye.

To whom does he address himself? "*To the saints which are at Ephesus.*" Obviously these embrace the professing body of Christians there—all who are known as professing to follow Christ; in other words, the Church. To the whole body he speaks, to the hypocrite as well as the sincere. Generally, he speaks to all. But he also appeals to an inner consciousness. "*And to the faithful in Christ Jesus.*" There may be chaff among the wheat, and it cannot be separated by man. But there is a select body;—there are those who are saints in *heart* as well as in *name*, "*faithful*," real servants *in* Christ Jesus, and so by His grace and strength faithful *to* Him. This additional description of those addressed, indicating separation by the use of the word *and*, tells us of the imperfection of the Church on earth. There are tares and wheat, and we are warned to examine ourselves, and to see which of the classes claims us. The words of Paul are addressed to both, but they bear a different signification for the one from what they bear for the

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other. To the one they speak infinite comfort *in Christ.* Saints in *name* only, not in *Christ,* have no interest in them. To such they speak warning negatively. These blessings are *not* yours ; this redemption referred to further on, you have no part in.

The salutation is a prayer. To you, I pray, that grace and truth may be. "*Grace to you, and peace.*" *Grace,* that is, favour, kindness, every blessing—something good, but undeserved, explained further by the word *peace.* As if he had said : Out of great favour (grace) and compassion, comes peace to you—you whose sins separated you from God, and who, on account of these sins of yours, were every moment exposed to His righteous wrath—to you *peace,* peace arising out of forgiveness—wrath averted. And this grace and peace is "*from God the Father, and the Lord Jesus Christ*"—from God the great Soverign, once offended, now pacified ; our Father, too, rightfully looking for our love, but getting nothing but enmity, yet now giving us again *His* peace. "And from the Lord Jesus Christ"—from Him who was brought by our sins to the manger in Bethlehem's stable, and to Gethsemane, and to the cross on Calvary ; He, enduring all for us, gives to us, who are the procuring cause of all His woe and anguish,—he gives us, *peace.*

The very thought of this sends the apostle off in one of His inspired raptures, and he pours out, heedless of stops, in one long, breathless, impassioned sentence, filling the next dozen verses, a burst of adoring gratitude and praise.

Verse 3.—*Blessed be the God.* All praise and thanks be given to God; and in naming Him, the apostle introduces a still more loving relationship. Before, he called Him *our* Father; now, he is "*the God and Father of our Lord Jesus Christ,*" and so in Him our God and Father. We are here reminded of the double relationship, and its intense closeness—a privilege we dared not have claimed if Christ Himself had not taught us to do so: "I ascend to *my* Father and *your* Father; to *my* God and *your* God." He is not ashamed to call us brethren; himself the friend that sticketh closer than a brother. The apostle would seemingly impress upon us, that as all our blessings flow to us in Christ, it adds to their value, and to the certainty of their being made ours, that the Great Giver of them, God, is the God and Father of our Lord Jesus Christ. For the name "Jesus Christ" attaches the Saviour peculiarly to *us*, in a sense in which no other creature, angel or unfallen spirit, has relationship to Him. He is our Lord, and he is our appointed Saviour. He is *Christ* (*i.e.*, appointed

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as anointed) to no other. He is Jesus (a Saviour) to His people only. And more, in this peculiar relationship to us He is God's Son, thus drawing, as it were, more closely the bonds that bind us in Him to the Father of all.

Then we have the grand cause of this burst of thanksgiving to God. It is because "*He hath blessed us with all spiritual blessings in heavenly places* (*or heavenly things*) *in Christ.*" God is the author of all—of every kind and of all degrees, of all qualities and quantities, of those blessings—those things to thank Him for; those good things which give peace and joy. They are called *spiritual*, as appertaining to the soul, and so most important; not temporal and vanishing. The Jews looked for temporal blessings with or from their Messiah—earthly advantages which perish with the using. What intensifies the thankfulness of the apostle is, that the blessings which God bestows are *spiritual*, everlasting, pertaining to the soul, which dies not; that they are "in the heavenlies;" blessings in their nature belonging to heavenly things, heavenly places, heavenly durations, as contrasted with and opposed to earthly things, limited in their duration, and perishing finally. These spiritual blessings are *in* or *through Christ* to us, as having *procured* them *for* us by his atoning death, and as *securing* them *to* us in his own person. In almost every one of these verses is Christ introduced as the *source* on the one hand, and as the *channel* on the other, of the blessings bestowed by God. Never does the apostle lose sight of Jesus, in and through whom alone it is that we have redemption. Let *us* ever, then, have our eye on Christ: In Christ, through Christ, by Christ—this is the believers' charter to heaven.

Verse 4.—Why are these blessings ours? They are ours, "*according as He hath chosen us in Him.*" That is, *because* he has chosen us, carrying out the purpose of that choice, an eternal choice, "*before the foundation of the world,*" that, as its result, (it was not because we were good that He chose us, but he chose us that, as the result of that choice,) "*we should, or might, be holy and without blame before Him in love.*" Herein is God's purpose towards you if you are his—that you be holy. His purpose never fails. What a comfort this is to the believer. He that hath begun a good work in you will make it perfect. What a description is here of the Christian character. "*Holy*"—that is God's characteristic. Well, He will make you like Himself. "Be ye holy, FOR I am holy." Such is the argument. The reason: unless holy, you cannot dwell with a holy God. "Be ye holy, AS I am holy." Such is the measure—like me. Have we not need to press on

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towards the mark of our high calling in Christ? This holiness is inward in the spirit, but it has an outward exemplification. "*Without blame*," a blameless life. No fault to be found, no mistakes, no slips; blameless, ay, and that not in the eyes of men only, but "*before Him*," in God's sight, He being the judge; and "*in love*," in that love which fears to offend, and which leads to the highest style of obedience. Love to God, prompting to do His will. Love to man, leading to a tender care for the good and for the comfort of our fellow-men, and making us careful to avoid every occasion of offending or injuring them. This love, in its double aspect, is the fulfilling of the law. "Love the Lord thy God, and thy neighbour as thyself."

Verse 5.—*Chosen.* God has also "*predestinated us*"—*i.e.*, destined, or set us apart, beforehand to make us His children. We are all His children, as our Creator; but this is a different sort of children-hood. There is a new relationship given. We are destined to be made spiritual children by Christ. Though God's children by creation, we have become "the children of the wicked one" by rebellion against our Heavenly Father; and yet that very Father, whose paternal claims we have repudiated, as one of the great blessings He is ready and willing to bestow upon us in Christ, gives us a new title to His Fatherhood, and out of "*the good pleasure of His will*," out of pure sovereign goodness, He adopts us into His spiritual family, reconveying to us thereby the right and title to all the privileges of His sonship, which by sin we had forfeited.

Verse 6.—To what end—for what purpose or object—has God thus chosen us? "*To the praise of the glory of His grace*"—*i.e.*, of His glorious grace. That His grace might be manifested. To show forth the wondrousness of His undeserved love. To be an exhibition of His rich, free, distinguishing grace. For the whole beauty and completeness of the divine character comes out in the saving of sinners. God's majesty, His power, His justice, His holiness, His truth, would all have received a stern vindication, and been manifested in a clear and convincing way, had He swept the whole rebellious race of man for ever from His presence, and consigned them to the companionship of the lost angels. But there was a more excellent way. Not all the wisdom of the wisest man, not all the far-seeing prescience of the keenest human intellect, could ever have conceived a scheme whereby God might be just, and yet forgive sinners. But He himself, to the praise of His own glorious grace—His free and sovereign love and mercy—He devised a plan whereby His banished should not go out from

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Him. For the grander manifestation of the completeness of His character, His justice and mercy, His truth and love, His righteousness and peace—"He hath made us accepted in the Beloved." "*Wherein?*" In that same glorious grace which chose us at the first, and which completes and perfects us for His glory and for His companionship. The work is all His. He hath made us accepted. No work of ours here. We are hateful, (*not* accepted,) because in ourselves we are sinners. But in the Beloved, in Jesus, we are accepted. When Andrew Crichton was dying the other day, one of his last utterances was, "It's just Jesus only." And he quoted these lines of a rugged, but right-ringing, hymn:—

> "Cease your doing; all was done
> Long, long ago.
> Cast your deadly doing down,
> Down at Jesus' feet.
> Stand in Him. In Him alone
> Gloriously complete."

Reader, if we are accepted at all, you or I, we are accepted in the Beloved.

In the Beloved.—Let us look at this description of our Lord and Saviour Jesus Christ. Whose Beloved? God's. Ours. 'Tis part of the great mystery and wondrousness of this salvation, that it comes to us through the suffering of a Son. "This is my Beloved Son, in whom I am well pleased." No question as to God's love for Him. Is He *our* beloved? If we are accepted in Him—if we have ever got a sight of Him as our Saviour—He will be *our* beloved too; the object of our affection, our regard, our intensest love. In Him, the Beloved One, united to Him, one with Him, we also become beloved, accepted, restored to God's favour and God's love.

What is implied in this "acceptance in the Beloved?"

Two things the apostle specifies; and when he has named them, he flies off into one of his poetic bursts of adoring wonder, as if the very mentioning of such high and glorious privilege was too much for him to stand. The vessel of his heart so filled with love at the very naming of them, that it overflows in strains of joyous praise. What are the two things which thus excite the apostle's love, and joy, and praise? They are mentioned in the next verse.

Ver. 7. "*In whom we have redemption through His blood, the forgiveness of sins.*" First, Redemption through His blood. Second, The forgiveness of sins.

Preliminary remark: These two privileges are to us in Christ. "*In whom.*" In the Beloved. In Christ. In God-

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man, the immediate worker of this redemption. Yet do not let us distinguish too much, as if the Father was an inexorable judge only; the Son, on the opposite, all love, propitiating the Father's wrath. Nay, it is not so. "God is love, and hath loved us." God *so* loved us that while we were yet sinners he sent his Son to die for us. The Father is the *source* of our salvation. Jesus is the *medium*. "I am the *way*. No man cometh to the Father but by me." Oh, if you have any lingering temptation to regard the Father as stern and unloving, yielding only to the intense love of the Son for us, read Jesus Christ's own prayer in the seventeenth of John. Does not that reveal to us the Father's love, kept in the background by our sin, but coming out to us through the Son, till the acme of Divine satisfaction is that *they*, redeemed sinners, be one as, that is, in the measure in which *we*, Father and Son, are one. Yes, God commendeth *His* love to us, that while we were yet sinners Christ died for us. God was in Christ reconciling the world unto himself.

"In whom." We have,—

I. What? Redemption.

II. How? Through His blood.

What have we? Redemption. A buying back. What does this imply? It implies slavery. "Sold under sin." The expression tells us that we are, or have been, under bondage, a fearful, awful bondage to sin, to evil, to all unholy influences. And *legally* so, for our rescue is a purchase. The devil got his power over man by man's own free act and consent. We are lawful captives. The divine majesty of God's law casts us off. No, it says, you have chosen your master, serve him; you have made your bed, lie on it; *that* is your way, walk in it as best you can. In these circumstances there are two things we need: deliverance from Satan's thrall, on the one hand; and, on the other, reconciliation to God through atonement to His broken law. Christ accomplishes both. Satan's only hold over us is our sin. Relieve us from guilt, and the fiend flies. Jesus, the double representative—representative, on the one hand, of the Deity putting forth its power for the salvation of men—representative, on the other, of man, in whose name and stead He is to atone. Jesus looks on man bond-held in the chains of sin, and so, as sin-bound, bound under the curse of an inexorable law which he has broken. He sees the whole position. That man, He says, can only be rescued by my breaking the bond of guilt that binds him under the ban of the law. Let me put him right with God, and no devil of hell can say aught to him. But his life is forfeit. The price of his bondage is

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blood. The moral law has no lesser sanction. "In the day thou eatest thereof—disobeyest—thou shalt surely die." No help for it. Take my life, the Saviour says; give them all to me, and I for them will answer the whole demand. He did. He paid the price. It was pure purchase-money, paid with blood, and He acquired the right to set us free.

In Him we have redemption, are purchased out of the power of Satan, purchased from under the wrath of God, and thus manumitted through a price, are once more at peace with God, delivered from the power and tyranny of sin. Reader, *this is redemption*. We are set right with God, and *so* set right. Set right by Satan's power over us being annihilated. It is a moral victory. Not might against right, but might setting the wronged right, and doing so by destroying the source of the wrong-doer's power. This is the redemption which we have in *Him*, in the *Beloved*. Shall not this Beloved of the Father be *our* Beloved? Shall he not claim, and with all hearty fealty receive, our adoring love?

"Worthy the Lamb that died, they cry,
To be exalted thus.
Worthy the Lamb, let us reply
For He was slain for us."

For you and me, reader? Can *we* say, Thou hast redeemed *us?*"

How get we this redemption? *Through His blood.*

Ah, reader, it was no easy task that Christ accepted when he undertook to save lost and ruined men. Sin had brought death into the world. God had said, In the day thou eatest thereof thou shalt surely die. They disobeyed. Death entered. That was the penalty; and ere a single scion of Adam's race can be reconciled to God, blood must flow. The death-penalty must be paid. Man must himself die, or some one for him. If he dies himself, the death must be eternal, for the sin is infinite as committed against an infinite God. Besides this, the disobedience had changed man into a sinner, ruined his nature, reversed all his affections and dispositions, and made him *fear* that God who ought to be the object of his love. To right this wrong the death of man could not suffice. It could not be expiation. It could not atone. If there is to be restoration at all, there must be the death of some other, and that other must be infinite. We have seen that Jesus undertook to save us, to redeem us, and now we see what a tremendous work it was which He voluntarily engaged to accomplish; for it involved His dying for us, the shddeing of His blood. "Without

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shedding of blood there is no remission of sin," and Jesus became the sacrifice.

He knew what He had undertaken. He is "the Lamb slain from the foundation of the world." He knew the price He had to pay to make forgiveness possible. He paid it; and now "you are not redeemed with corruptible things such as silver and gold, but by the precious blood of Christ." "This is my body broken for you. This cup is the New Testament in my blood, shed for many."

THROUGH HIS BLOOD. Oh, think of it! This redemption, so full of joy and peace to us, cost Him agony, and woe, and death. It was no easy work, redemption work, to Jesus. Think of Him in the garden, when the burden was so heavy that He well-nigh sank under it. Listen to that agonising cry, "Father, if it be possible, let this cup pass from me." Ah, reader, what if it had passed from Him? It would have been left to you and me to drink, and to us the draught had been eternal doom. But no; He would not pass it from Himself. "Not my will, but thine be done."

And see Him on the cross! His bleeding hands, His bleeding feet, His pierced bleeding side, His heart-broken exclamation, "WHY hast thou forsaken me!" His final exhaustive utterance, "It is finished!" His death so awful that the temple veil was torn in two, the earth shook, and the rocks were rent, and graves opened. All this awful, wondrous, heart-rending spectacle, tells us that the task He was now fulfilling was one no mere man could have accomplished. He gained for us pardon and reconciliation. He earned for us a crown and a kingdom. But He did it—"Through his blood."

Shall we not prize a redemption purchased at a cost so priceless? Shall we not value a love that hesitated not to pursue its end even unto death? Shall we not serve this Saviour who has saved us by giving His life for ours. Reader, it will be our own fault alone if we are not able to say truly, "We *have* redemption."

"*The forgiveness of sins.*" As it is sin that separates between us and God, so the effect of redemption is forgiveness, the separation made to cease. The paralytic man brought to Jesus desired primarily to be healed of his palsy. "Man," said Jesus to him, "thy sins are forgiven thee." There was a great lesson in that way of treating him. It pointed to the connexion between sin on the one hand, and sorrow on the other. Sorrow is the foretaste of death, and culminates in it. Death is the wages of sin, and so redemption from all the consequences of sin, deliverance from all the evils of sin, is forgiveness.

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Forgiveness is the remission of sin—the holy God pardoning sin, treating the sinner as if he had never sinned. But let us remember that this could not be without blood. Redemption through the blood of Jesus is the foundation on which the forgiveness rests. "Without shedding of blood is *no* remission."

When we rejoice, then, in the sense of sin forgiven, let us remember that it comes to us through the shed blood of the Son, and let the thought stir us to greater love and deeper devotedness. Are we *seeking* forgiveness? Let us remember that the blood *is* shed, the redemption is complete. If we do not get the pardon, the fault is not on God's part; it lies with ourselves. Let this thought embolden all to come and seek. Let it assure us that seeking sincerely we *shall* find; for the words admit of no question. "In Christ *we have*," not we shall *some time* have, not we *may* have, but *we have now*, at this present moment, we have redemption, the forgiveness of sin. As that palsied man heard the Saviour say, "Thy sins are forgiven you," so is Jesus saying now to every one that believeth, "Your sins are forgiven." Do you believe this? Believe it; only believe it. It shall be unto you even as you believe.

The measure of this forgiveness. "*According to the riches of His grace*," not according to the measure of your faith; that would often be little enough. The measure is His own infinite love, His own infinite compassion and mercy. "*Glorious grace*," Paul calls it in ver. 6. Here he uses the term "*riches of grace*," to denote the amazing extent of it, its amplitude and superabundance. It would have been rich grace in God to accept a surety for us at all. Oh, was it not an infinitely rich grace that *provided* a surety—took care to find a surety, and that surety His own Son? What love, what mercy in Father and Son, the one to give, and the other to be willing to be given, for such a purpose!

This forgiveness, then, is no *stinted* gift. It is given richly. It is given with all the wealth and fulness of the Infinite Giver. If we are straitened in our enjoyment of forgiveness, we are not straitened in Him. The only limit to it is our capacity of reception. The supply is unlimited. Riches are provided, not merely enough, but a bountiful overwhelming supply. When Jesus fed the multitudes, the fragments that were left far exceeded the original stock. So here; the forgiveness is on this scale, the scale of heaven's treasury. The gift is royal. The munificence is kingly. Not only the half, but the whole of His kingdom does He offer; for this forgiveness includes restoration

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to sonship, to heirship. We are made heirs of God, and joint-heirs with Jesus.

Reader, claim this redemption. Come under the blood; rejoice in this forgiveness; revel in the riches of this grace; and then manifest its possession by lives of faith and of faithfulness, ardent love and devoted labour, serving your generation, and glorifying your Master.

Art. V.—PAGANISM AND RITUALISM.

Those termed "*Pagans*" are usually distinguished by having many false objects of worship, instead of the one "living and true God," by making visible representations of these supposed deities, and also having temples, sacrifices, and various ceremonies, with an order of persons often of both sexes set apart to minister to the gods, and to come between them and the people. The result of this system in a moral point of view has been evil beyond all expression. The imaginary beings worshipped (called devils and not gods in Scripture) have in most cases been personifications of human depravity, something that flatters man's pride or feeds his lust; and they who made them have in this respect been like unto them. The festivals held in honour of these false gods have been scenes of riot and wickedness forbidding description. Every one who has read history, or who is acquainted with the reports of missionaries, or who believes the testimony of the apostle in Rom. i. and elsewhere, must conclude that in all ages and everywhere Paganism has been and still is vileness itself. How sad to think that from beyond the days of Abraham even until now, gross idol-worship has prevailed nearly all over the world. Take a map of the earth coloured according to the religion of the inhabitants, let *black* represent heathenism; red, yellow, and blue set forth other religions, and a glance will show that Paganism occupies much more space than all the rest together. We rejoice to think that the sentence passed against this evil system must soon be carried out, "The idols, God will utterly abolish." "The gods that have not made the earth and the heavens must perish."

Looking at Paganism in its past history, especially that of Babylon, Egypt, Greece, and Rome, we feel that it is a very solemn thing to assert that Ritualists are guilty of an imitation of Paganism in many of the practices. No doubt, there is a

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difference as regards the degree of similarity at different times and various places. In Protestant countries, Popery is obliged to be more guarded than in those lands where it has full sway, and where it can wield the civil power. And even where it has been worst, the Christian element, however diluted, has had some effect, and has produced things which were not found in that Paganism where no ray of revealed light entered. Still it is a solemn thought that as Israel, the favoured people of God, are said to have done on some occasions and for a time, "worse than the heathen whom God cast out before them;" so deeds have been done and impostures practised by people named Christians, especially by a so-called "Christian priesthood," of which many Greeks and Romans who worshipped Jupiter might well have been ashamed.

It has long been asserted by Protestants that there are many points of similarity between Popery and Ancient Paganism; and numerous facts prove that the charge is a true one. We now make this charge as regards "Ritualism" generally, including not only Popery, but the Greek and other eastern Churches; and what is now called "the Anglican Catholic Church." The latter has for some time past been sighing and longing for union with the others mentioned, and therefore cannot complain of being associated with them. We suppose, indeed, they will rather glory in being thus identified. We do not propose referring at all to the eastern Churches; our object is to show that Romanism and Paganism have many points of similarity, and that Puseyism is implicated in this charge. If Popery is like Paganism, and if Puseyism is like Popery in several things, in which it has imitated Paganism; it follows that there must be some striking similarities between Anglicanism and Paganism.

There are three proofs of the agreement between Puseyism and Popery. The first is *the charges* which Evangelical churchmen bring against their Ritualistic brethren. Papers, books, and pamphlets almost without number have been published, giving quotations from the writings of the first Tractarians and their followers, proving to demonstration that there is scarcely a single dogma or practice of Popery that is not favourably regarded by these modern Ritualists. But this is now rendered almost unnecessary by the open confessions of recent writers on the Ritualistic side, who boldly praise Popery, crave union with that system, and denounce in the strongest language the Protestant Reformation, and the writings of Luther, Calvin, and other Reformers. A third proof of the similarity of Popery and Puseyism is found in what the latter now openly do in

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their worship. Crosses, banners, dresses, incense, and other things, until recently monopolised by Popery, have for some time been flaunted in open daylight; while confession, absolution, and the mass, are also commonly practised by Anglicans. Seeing then that the Ritualists have thus become avowedly the imitators of Rome, they must be content to share with Rome the charge of imitating that Paganism so strongly denounced by, and so terribly doomed *of God.* A strong family likeness is certainly found in this trio—Pagan, Papist, and Puseyite.

Only a few things can be named out of a vast number which press on our attention and claim a hearing. First among them may be mentioned *creature worship.* "They worshipped and served the creature rather than the Creator," is God's charge against heathenism, and we bring the same charge against Popery. The gods of the heathen were many of them deified men and women. Pagans had supreme and subordinate deities. They had guardian powers for various places and different things, and thus has Popery acted for ages; imitating, yea, surpassing the heathen in abundance of images, pictures; in the homage paid to them; and the valuable offerings placed on altars erected to their honour. In the forefront of this system of polytheism is the worship of Mary. The titles given to this holy woman; the hymns sung to her praise; the litanies framed for her worship, and various other things too numerous to mention; including the falsehood of her immaculate conception, (settled by the present Pope,) prove that "woman worship" is part of the Romish system. And woman worship existed in Babylon and elsewhere ages before Mary of Nazareth was born; it can be traced back to Semiramis, and thence for hundreds of years down to the time when in Jeremiah xliv. 17, we read of "Queen of heaven" the very same title that *the* Papist gives to Mary, and their worship finds its counterpart in the Babylonian idolatry. "It is evident that the goddess enshrined in the Papal Church for the supreme worship of its votaries, is that very Babylonian Queen who set up her son as the rival of Christ, and who, in her own person, was the incarnation of every kind of licentiousness: how dark a character does that stamp on the Roman idolatry!" But surely no professed ministers of Christ, holding office in a Protestant Church, have said or done anything to sanction Mariology or Babylonian woman worship? The answer must be, that unquestionably they have done this. In their "little office-books" used in private or at special services "Hail Marys" are found. The

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following extract will show the affinity between Anglicanism and Rome in this respect: "O God, the giver of pardon, and lover of the salvation of mankind, we beseech Thy clemency on behalf of our brethren, relations, and benefactors who have departed this life. May blessed Mary, ever virgin, and all thy saints intercede for them, that they may come to the fellowship of eternal happiness through Jesus Christ our Lord."

We could also give quotations from hymns addressed to saints and angels, by Ritualists not of the Church of Rome, and yet these men eat the bread of a Church which denounces all this as idolatry; and these very persons have subscribed to homilies containing many pages like the following sentences: "And when one saint hath images in divers places, the same saint hath divers names thereof most like to the Gentiles. When you hear of Our Lady of Walsingham, Our Lady of Ipswich, Our Lady of Wilsdon, and such others, what is this but an imitation of the Gentile idolatars—Diana Agrotera, Diana Coriphea, Diana Ephesia, Venus Cypria, Venus Paphia." (From *Homily on Peril of Idolatry*, p. 47.)

II. It may sound strange to some when we say that in many things connected with the two ordinances of the Christian dispensation, baptism and the Lord's supper, Papists have imitated Pagans, and that Puseyites share in their hideous crime. Let any one read the order of baptism as administered by Papists, including exorcism, spittle, crossing, signing, and various other ceremonies; let him consider what they say baptism effects for its subject, and then let him ponder the following extract, and he must see how similar the two systems of Popery and Paganism are in this respect:—

"It is well known that regeneration by baptism is a fundamental principle of Rome. It is equally manifest to every Bible-taught Christian that no such doctrine is contained in the Scriptures. Had the word of God only been consulted on the subject, such a doctrine could never have entered the minds of men. But baptismal regeneration was one of the favourite doctrines of pagan Babylon; and hence, through the wickedness of an unprincipled clergy, it crept into the Christian Church. The fact of this Babylonian baptism, and the object of it, are thoroughly established. 'In certain mysteries of the heathen,' says Tertullian, 'as of Isis and Mithra, the mode of initiation is by baptism;' and that this baptism was intended to cleanse from all sin, and regenerate the soul, is plain from the statements of the same author, where he says that he who was thus initiated by baptism was promised, as the consequence, 'regeneration and the pardon of all his perjuries.' Our Pagan

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ancestors, the worshippers of Odin, are known to have held the same doctrine, and to have washed away the natural guilt and corruption of their new-born children by sprinkling them with water. Yea, on the other side of the Atlantic, in Mexico, the same doctrine of baptismal regeneration was found in full vigour among the natives when Cortez and his warriors landed on these shores. The ceremony of Mexican baptism, which was beheld with astonishment by the Spanish Roman Catholic missionaries, is thus strikingly described by Prescott, in his 'Conquest of Mexico:'—'To perform the rite of baptism, she (the midwife, or priestess) placed herself with her face towards the west, and immediately began to go through certain ceremonies. After this she sprinkled water on the head of the infant, saying, "O my child, take and receive the water of the Lord of the world which is our life, and is given for the increasing and renewing of our body. It is to wash and to purify. I pray that these heavenly drops may enter into your body and dwell there, that they may destroy and remove from you all the evil and sin which was given you before the beginning of the world." She then washed the body of the child with water, and spoke in this manner: "Whencesoever thou comest that art hurtful to this child, leave him, and depart from him, for he now *liveth anew, and is born anew*; now he is purified, and cleansed afresh, and our mother, Chalchivitlycue, bringeth him into the world." Here is the *opus operatum*, without mistake. Here is baptismal regeneration, and exorcism, too, as thorough and complete as any Romish priest or lover of Tractarianism could desire.'"—(See pp. 24–30, *Moral Identity of Babylon and Rome.*)

As regards the ceremony called "the mass," as we read the following account, we could imagine ourselves in a Puseyite church or a Popish chapel instead of a heathen temple:—

"Their sacrifices did not always consist of slaughtered animals; there was also sometimes a small round loaf, by offering which on the altar they said the sins of the people were expiated. This small round loaf was called among the Pagans, '*mola*,' whence was derived *immolare*, in the same way as *hostire* from *hostia*, two words which signify equally to sacrifice victims, and to offer offerings. Alexander of Alexandria gave to this sacrifice (which was instituted by Numa) the name of *bloodless*."

We shall now give some details of the manner in which these sacrifices were generally offered. The description which we are going to give is made up of several passages taken here and there from the writings of Pagan authors, and thrown together here in order to give the reader a just idea of the whole cere-

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mony. It was necessary that the sacrifice should be celebrated before the noon. The priest commenced by putting on a white robe called *alba*, and a tunic of the same colour. His head was shaved, his chest covered with a pectoral or breast-plate. He wore a veil called *amicta*. After washing his hands, the priest thus clothed made a circuit round the altar, bowing all the time, and then placed himself in front of the people, who assisted at the holy sacrifice. Lighted tapers adorned the altar; the assistants of the officiating priest burned incense; the priest bowed several times before the altar; he spoke Latin. When the sacrifice was terminated, the image of the god was put under lock and key, and lastly the people were dismissed with these words "*missio est.*" Then the assistants, after being sprinkled with salt water, which was called sacrificial water, retired home, convinced that the deity had pardoned their sins. It would appear from a passage in Cicero, that some calumniators of these priests went so far as to pretend that in eating this bread, they thought they ate the body of their god, for Cicero frees them from this accusation in the following terms:—"Have there ever been found any men so far destitute of common sense, as to believe that any substances which they eat, and by which they are nourished, can be their gods?" Yes, Cicero, such men have been found, and they have shed oceans of blood, too, in support of these most monstrous and revolting falsehoods.

III. In setting up one man as Pope, or Vicar of God on earth, there has been a close imitation of Paganism. "At the head of the Pagan clergy," says Roussell, "was placed, under the name of supreme pontiff, the visible head of the religion. The sovereign pontiff took even the name of God, as we are told by Virgil. We incline to believe that he did not pretend to be God himself, but merely the representative of the God of heaven, whose name was Jupiter with the Romans, and Pope with the Scythians." After showing many things in which this pontiff resembled the Romish Pope, the writer adds: "When a pontiff dies, another is put in his place, chosen, not by the people, but by the sacred college." This is the very name the Papists give to the cardinals who for ages have chosen the popes of Rome.

Other similarities crowd upon us as regards priests, vestals, altars, festivals, confession, absolution, penances, flagellations, fastings, pilgrimages, charms, the sign of the cross, celibacy, and purgatory—all of which can be traced back to Paganism, and have been adopted by Popery, with some variation, but not one of which has a shadow of support from the New Testament, though patronised now by many who have solemnly subscribed

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to articles condemning such things, and asserting, "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, nor be thought requisite or necessary to salvation."

The following extract from Dr Medhurst's work on China, is confirmatory of our position, and shows that the Babylonian delusions existed also in China.

"The coincidences between the priests of Buddha and those of Rome, are many and striking. The celibacy, tonsure, professed poverty, secluded abodes, and peculiar dress of the priests, the use of the rosary, candles, incense, holy water, bells, images, and relics in their worship, their belief in purgatory, and offering up prayers in a strange language, with their incessant repetitions, the pretension to miracles, the similarity of their altar pieces, and the very titles of their intercessors, such as 'Goddess of Mercy,' 'Holy Mother,' 'Queen of Heaven,' with the image of a virgin, having a child in her arms, holding a cross, are all such striking coincidences, that the Popish missionaries were greatly stumbled at the resemblance between the Chinese worship and their own."

And not only in China, but also in India, similarities may be traced. We have lying before us the outlines of a sermon preached at Calcutta, by a native convert, in which he shows, in a variety of instances, the similarities of Hinduism and Popery. After enumerating some twenty particulars he thus concludes:—

"In short, I have now shown you that your church is quite heathen.

"Did Christ and His apostles act thus? Did they make images of God like an old man having a globe in His hand?

"Did they teach to sprinkle holy water before entering the church? Did they lift up the wafer saying, Behold your God! fall down and worship?

"Did they teach to pray to angels, saints, Mary, &c.?

"If Christ and His apostles, who were wiser than the Pope, have not, it becomes you to flee from these things, and obey the command of Christ. Repent, and turn yourselves from all your transgressions. May God enlighten your minds, and teach you to worship Him in spirit and in truth, through Jesus Christ."

There are two other points of similarity between Paganism and Popery, which ought to be borne in mind. Paganism persecuted Christianity, and so has Popery. Perhaps it would not be too much to say, that if the one has slain its thousands, the other has slain its ten thousands. Its history is written in blood, and lit up with the burning piles on which the bodies of

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holy men and women have been consumed. The same spirit is in the system still. The Pope claims infallibility, and Popery, out of which they say there is no salvation, is necessarily unchangeable. It may fawn like a lamb when that serves its purpose, but its true nature may be learned from the edicts of Popes; the slaughterings of cross wearers; the actings of Jesuits; and the doings in those hells on earth, the prisons of the Inquisition, &c. The other point intimated is the moral character of the two systems. What the moral condition of the nations was under the Paganism of Greece and Rome, the Bible reveals. What Europe was under Popery history records. The condition of various countries where Popery triumphs may be traced now. The following contrast is worthy to be pondered. "The Rev. M. Hobart Seymour has published a letter, giving the results of an investigation on this subject, forced upon him by an assertion of the superior morality of the Brussels population, as compared with that of London. All the figures have been gathered from official documents of the respective countries which Mr S. names.

"They are tabulated thus:—

Illegitimates in	Roman Catholic	Brussels,	35	per cent.
,,	,,	Paris,	33	,,
,,	,,	Munich,	48	,,
,,	,,	Vienna,	51	,,

Illegitimates in Protestant London, 4 per cent.

The murders in	Roman Catholic	Belgium,	18	in the million.
,,	,,	France,	31	,,
,,	,,	Bavaria,	32	,,
,,	,,	Austria,	36	,,
,,	,,	Italy,	52	,,

The murders in Protestant London, 4 in the million.

"A paper published at Madrid called attention to the painful fact that, according to the official returns just published, not fewer than 1415 murders were committed in Spain in the year 1859."

Ought we then to look patiently on while avowed Papists, and Papists in disguise, are digging away at the foundations of all that is dear to us? Let us pray more to Him who hath saved in times past, and who is mighty to save still. Let us protest in every right way against a system so full of evil to the individual and the nation; and let us everywhere and always proclaim that simple sublime gospel, which is "the power of God unto salvation to every one that believeth."

There is one person often spoken of in the Bible, to whom

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we must refer in closing, whose history and doom is full of solemn warning at the present time. It is "Jeroboam, the son of Nebat, who made Israel to sin." What did *he do* that such a brand is put on his name, and that such crushing and exterminating curses rested on him and his house? He set up two calves at Bethel and Dan, and commanded Israel to worship at their shrines, instead of God's altar. Of course he did not mean to say that they were real gods; he only worshipped the true God through them, even as Papists say they do now. Besides, he had Aaron's example at Sinai, and he used the very words which Aaron used when he set up the golden calf. But then God had said, "Thou shalt make no graven image, nor the likeness of any thing in heaven or earth," (no wonder Papists omit the second commandment), and Jeroboam had God's own judgment on Aaron's conduct to guide and warn him, and this made his sin so inexcusable. Thus Christendom has had Christ's own words, "God is a Spirit," before them, and Paul's declaration that "*idols are devils,*" and John's warning, "Keep yourselves from idols;" and besides all this there was God's judgment on Paganism blazing before them; and yet age after age bishops and priests set to work as if their great mission on earth was to restore Paganism under a Christian name. It is of no use for such imitators of the priests of Jupiter to go back to the "Fathers" and find some small apology in their mistaken sayings and doings. These "Fathers" may have been good men, and so was Aaron, "the saint of God;" and so was Solomon, "beloved of God," who first built God's temple, and then planted a charged mine beneath its foundations to destroy it. These fathers and teachers of the second, and third, and fourth centuries, provided the eggs which Popery afterwards hatched into life. Satan generally sets good men to breed bad things, and provides evil men to nurse and feed them, till they grow into horrible monsters who devour all that is good.

As sure as Jeroboam's self-appointed altar was doomed of God, so we believe it is with the system of Ritualism, as the antagonist of evangelical truth. But it may do much mischief first; therefore let all who love souls, and reverence the Bible, stand fast on the one foundation, "fight the good fight of faith, and lay hold on eternal life." Let such ever go on witnessing, "There is no other name," there is full salvation here. "Come out and be separate, touch not the unclean thing." "Be ye clean that bear the vessels of the Lord." Aim to be "vessels unto honour, sanctified and made meet for the Master's use, and prepared for every good work."

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Art. VI.—LIVING AMONG FACTS.

All who live, and are arrived at years of responsibility, are in one sense living among facts. Some facts are bright, and others dark, some are plain, and others mysterious, but there they are around every one. As life passes on, these facts accumulate; sad, stern, sorrowful, indeed, are many of them, calling forth doubts and questionings in many a heart. There are other facts which are glorious and wonderful, because divine and saving, and these God brings before all who have ears to hear, and would fain draw immortal souls into fellowship with them. How few who live among human facts regard them aright; and how few pay attention to divine facts, so as to *live among them* at all!

Before persons can do this they must be made alive. As those who are literally dead can have no fellowship with natural facts, so those who are dead in sin can have no real communion with spiritual facts. The soul must be "born of that word which liveth and abideth for ever," in order really to live among the wonders, blessings, and glories which it reveals. Whether any one is really thus renewed, is best evidenced by *where he lives.* "Where dwellest thou?" is an important question for each man to ask his own soul. The verdict of truth is, "She that liveth in pleasure is dead while she liveth," but, "He that hath the Son of God hath life," "having passed from death to life."

Let us first think where many live, instead of living amongst facts. Some live among *follies.* They are ever pursuing a round of vanities; the amusements of the world, either gross or refined, form the element of their existence. The play-house, the opera, the race-course, the card-table, are not yet out of fashion. These, and other engagements, with a weary round of visits, carousals, balls, and parties, and of expensive preparation for all these, employ the time and exhaust the resources of numbers of the higher classes of society. The middle and lower orders, who must work for their daily bread, often toil hard also to gain the means of occasionally enjoying low, frivolous, and sensual pleasures. Never was there an age in which pleasure had more numerous and skilful purveyors, or more devoted and persevering followers. "Lovers of pleasure more (or rather) than lovers of God," is certainly descriptive of vast multitudes in this hard-working age—this age, also, of extensive profession of religion, and when many really possess it.

Many live among that which is *fictitious.* They devour

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novels, romances, and tales without number; they revel amidst scenes of mere fancy, and constantly converse with imaginary characters, such as this commonplace world never saw, and never will see. How sad to see immortal beings, with life's stern facts all round them, and God's infinite facts before them, neglecting both, to live in a world of fiction. This kind of dreamy existence unfits for real life, and acts upon the soul as the constant use of narcotics or stimulants act upon the body. The demand for such things must be amazingly great, as the supply is enormous. *Mere* fiction is ever being called for, eagerly welcomed and greedily devoured. The pandering to this destructive taste, in quarters professedly religious, does much to sanction the whole thing, and prepares the way for the introduction of that which is more intensely sensational. The habitual drinkers at the "bar" of fiction require the exciting dram to be made stronger and stronger. What will they do when an eternity of fact follows the age of fiction? There will be no field for fancy to disport itself in then. Castle-building in the air will be an employment for ever gone by. Those who spent their precious hours over vain and dreamy imaginings instead of in devout meditation on truth, will find that this has been a poor preparation for a world of reality.

> "Gay dreamers of gay dreams,
> How will ye weather an eternal night,
> Where such expedients fail?"

Not a few live among *falsehoods*. It was an ancient charge, and, alas! it is true of some in every age: "They have made lies their refuge, and under falsehood have they hid themselves." Some such trifled with truth because they loved sin best; error was welcomed because it furnished them with excuses for their conduct. Or perhaps truth was too tame and commonplace; they must have something new and striking. It was slavish to go on in a well-trodden path, and so they would mark out a track for themselves. Blown about for a time with every wind of doctrine, they rushed at last into some pleasing delusion. And now they are zealous for that which God's Word plainly condemns, and are apparently ready to be martyrs for sentiments which they once considered to be utterly false. Our age teems with new notions in divinity, and with denial of all that is divine; the former sometimes leads on to the latter. As the time for the "strong delusion," spoken of, 2 Thess. ii., draws near, temptations in this direction will become more subtle, and "old paths" will become less frequented.

Many to whom the preceding remarks do not apply, live in a

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world of *fears and cares*. Some who seem in a measure anxious about eternal things are not at rest; they fear that their sins are yet unforgiven; that the great change has not yet taken place. "They are in bondage through the fear of death." They remember God and are troubled. This often arises from ignorance of the gospel, and from overlooking the attitude which God takes in Christ, 2 Cor. v. 17–21.

In some thus exercised there is a sad preference of worldly things. The parable of the marriage-supper, where we have recorded the excuses made by those who were invited, reveals their true case. It is useless to ply such real worldlings with arguments and encouragements adapted to really anxious states of mind. They must be plainly told, "You cannot serve God and mammon." You cannot have a peaceful conscience through the blood of Jesus, and yet run a hard race with the worldling. If you really look to Jesus, you will lose your fears and find peace; but then you must *look away* from all besides. You have good cause for *fear*, if you are not really one with Jesus, and separated by God's call from a doomed world. Some true saints dwell too much among *cares*. As if the sad facts of life, and its daily business, were not enough, they are fertile in inferences and fruitful in forebodings. With such, God's providences and promises go for very little; their hearts are full of what Christ calls "thought," *i.e.* anxious corroding care. This is a state of mind frequently and strongly prohibited in God's Word, Matt. vi. 25–34; Luke xii. 22–32; Phil. iv. 6, 7; 1 Peter v. 7.

The fact that so much is said against anxious care and foreboding shows what our tendencies natually are, and what Satan will aim to produce. We are all prone to look at the future through the microscope of sense, stooping to earth to examine our own little concerns, instead of gazing through the telescope of faith, and communing with God's perfections and promises. By the one we have to do with the world and second causes; by the other, with heaven and the First Great Cause, even "our Father who is in heaven." How much of the sorrow that "worketh death," how many miserable lives, how many desponding and suicidal deaths, have come from determining to dwell in the wilderness of care and anxious thought; and even God's own children often suffer much loss, and are greatly hindered in their race.

The one great remedy for all those evils which we have mentioned, is to *live among facts*—among the right kind of facts. There are, as already hinted, two kinds of facts to be considered: those which relate to the visible, and those which

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refer to the unseen, or the facts which God's providence and man's evil have placed around us, and the facts which God's Word places before us.

Around us we behold sin and misery; love and duty; much to be seen, felt, pondered over, and enjoyed; some things that must be shunned, and others which must be sought. Surely there are sad and awful, tender and trying, repulsive and beautiful facts around us in our daily paths, with which we must more or less have to do, either by way of counteraction, commiseration, or combination; and we should constantly seek wisdom from above to know how to act wisely, kindly, and faithfully, with reference to them.

Before us in His own Word, God has placed *spiritual facts.* We have to do with the facts around us by our senses. We can only have to do with the facts revealed in God's truth by faith. We shall only act aright among the former as we feel aright toward the latter. We must have communion with truth, in order to be able to meet changing circumstances as we ought, and do God's will in all things. Truth really received is a mighty mainspring and wise regulator, and will surely cause the hands of duty to move aright, and in some measure keep time with God's good and perfect will.

We cannot even enumerate *all* the various facts contained in God's truth. History, doctrine, prophecy, promise, precepts, warning, encouragement, all crowd upon us, and all say, "Have to do with us daily," if you would be wise and happy. Shun the evil, choose the good, set a good example, help to make others happy, and thus adorn the gospel and glorify God. You will only do all this as you *live amongst facts.*

We would just indicate *four facts* among which we should "live, move, and have our being." Certainly all who acknowledge God's Word must agree that their importance and usefulness cannot be overrated.

First, What the Lord Jesus has done for sinners. He came into the world to save them, came to put away sin by the sacrifice of Himself, "came to seek and to save that which was lost;" "died to bring us to God," &c. Those are indeed to be pitied to whom this *fact of facts* becomes commonplace and wearisome. What God's thoughts are concerning this fact, and what estimate He forms of the infinite importance of the work of Jesus, may be learned from where Christ now is. "Because He humbled Himself, and became obedient unto death, even the death of the cross, God hath highly exalted Him." Concerning this saving work of Jesus, the Holy Spirit has borne abundant testimony to which we should give constant heed, for

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He has also undertaken to glorify Christ, to explain the meaning of His great work, and to show its glorious results. This is a result of the great fact.

A *second fact is the blessed state which every true believer in Christ is brought unto.* If you have trusted in, or relied upon Jesus, then are you *in Him,* one with Him, pardoned, justified, and blessed for His sake. Then "you are, to the praise of God's glory," "a vessel unto honour." God loves you as trusting in Jesus, and receiving Him as His sent One, John xvi. 27. Your safe and blessed state is an abiding fact, not affected by your outward condition, your changeful frame, or your mistaken conclusions. But whilst taking the comfort of all this, seek to feel and exhibit its power. Aim at continual contact with Christ. Seek to be filled with "joy and peace in believing, and to abound in hope through the power of the Holy Ghost." Be a continual learner from the grace which hath saved you, and thus you will deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, Titus ii. 11, 12.

A *third fact is the Lord's future glory and your identity with Him in it.* This is not yet an *existing* fact, but it is a fact in God's purpose, clearly revealed in promise and prophecy, and shall soon be a fact in performance. You should seek grace even to put yourself by faith between the two glorious facts of what the Lord did on earth, when He came to die, and what He will do, when He shall come again in His glory. In Titus ii. 11-14 (already in part quoted) we have the believer's connexion with both these events beautifully brought out. He realises the effects of Christ's death in a present redemption from the guilt, power, and love of sin; he glories in the thought that "Christ gave Himself to redeem him from all iniquity;" and he looks forward to His "glorious appearing," as his "blessed hope," when he shall realise a full redemption of body and soul in complete likeness to Christ, 1 John iii. 2. The vision may tarry, but he waits for it, persuaded that He will surely come, and not tarry.

Nor should we fail to connect with the great fact of the Lord's coming, *all* that the Word of God speaks of in connexion with it. Not only will He come to be "glorified in His saints, and admired in all them that believe;" but then "all Israel shall be saved," "men shall be blessed in Him," and creation shall be delivered from the bondage of corruption in the glorious liberty of the children of God. Then will Christ, as heir of all things, take possession of His inheritance, and "where He is, there also shall His servants be." We know how full God's Word is of these blessed facts.

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> "O scenes surpassing fable, and yet true,
> Scenes of accomplished bliss! which who can see,
> Though but in distant prospect, and not feel
> His soul refreshed with foretaste of the joy?"

To these add a *fourth fact, God's dealings with His people whose course on earth is finished.* Patriarchs, prophets, confessors, apostles, as well as tried saints, and useful servants of God through all ages, you have their history, their conflicts, their triumphs, their trials to study; and what a treasure is here! See Heb. xi., xii. 5, 8; Rom. xv. 3, 4. These are no tales of fiction, but true histories, not worn-out stories, but ever-living facts, tales that are *not yet* fully told, and will bear telling over and over again for ever. Surely we should remember God's wonders of old, meditate on His works, "talk of His doings," as revealed in the history of His redeemed people.

There will be three advantages in having rightly to do with "those *four facts*" and others not mentioned. You will be saved from living amongst follies, fancies, falsehoods, or fears; you will be comforted under a sense of your own failure; you will see all is perfect *behind*, as regards the work of Christ for you, that all is glorious *before*, as regards both His prospects and your own, and that much is encouraging and instructive in the facts of history. You will also be better enabled to act your part among the facts around you. Have really to do with "the things *not seen*," and you will not be seduced or stumbled by anything you behold. A life of faith and hope will lead to a life of love; and only by love can we act our part among the hard trying changeful scenes and startling facts around us.

Man with an immortal soul travelling on to eternity, where are you living during your short sojourn here? You could soon tell me where, as regards your local residence; but *where is your soul living?* Though your immortal nature dwells at present in a house of clay, you need not, you should not let your soul grovel on earth, or live in sin. You ought not, as a rational and responsible being, to dwell among follies, but among facts, even those facts which reveal God's mercy, and which, if rightly used, will lead you to realise His friendship, and enjoy His fulness eternally.

How do you think you will feel if you pass through time as a mere trifler, and enter eternity without having really formed an acquaintance with that truth of God which is full of eternal facts? If you shun God's facts, and seek your happiness in earth's follies now, yet remember that you must dwell among those neglected facts for ever and ever. Not indeed in the possession and enjoyment of them, but in the sad recollection

of wilful and inexcusable neglect. "What is a man profited if he gain the whole world and lose his own soul?" and *you will surely lose yours, if you do not learn to live among facts now.* There are infinite, eternal, saving facts, revealed clearly in God's Word. These facts are free for all who will receive them, and sure to all who prize them. Rest not till you can say, "We have received, not the spirit of the world, but the spirit that is of God, that we might know the things that are freely given to us of God." "We look," that is, we *aim* "not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." If the indwelling of the Holy Spirit be indeed a fact in your experience; if *He* is the link between your soul and Christ, God, and glory, then blessed are you. The firstfruits are yours, and the harvest is coming. If you have tasted *truth* and love it, you shall feed upon it for ever. Though sorrows are around you, and sin is within you, and though these and other things make you "groan within yourself," yet be of good cheer, for "greater is He who is in you than he who is in the world," and "He who hath begun a good work in you, will perform it until the day of Jesus Christ."

ART. VII.—THE PEACE CRY *versus* THE CRY OF WARNING.

IT is a great fixed principle in the divine economy that *warning* goes before danger, judgment, and ruin. This is a matter of course, necessary in the very nature of things, in the government of the great Author of all good, whose name and nature is love. This great principle has been manifest always and everywhere towards the children of men. It began with our first parents in their Eden home, thus, "In the day thou eatest thereof thou shalt surely die." There and then also began the deceptive *peace* cry "direct from" the father of lies, thus, "Ye shall not surely die." This same deceiver, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," still rules at the head of "principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places," has all along continued with hellish malice and Satanic skill to neutralise the truth so far as possible, by raising the peace cry after his original manner and type, still "*the father of lies.*"

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There was a time before the flood when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;" and God's long-suffering had no power to reclaim them, and swift retribution was the only remedy short of repentance and reform. But the warning cry went forth long and loud. Noah, the instrument prepared, and sent by love and mercy, gave the faithful cry of warning, which, as the sequel proved, was met with the peace cry instigated by the old serpent the devil. Logic, reason, sarcasm, and ridicule were all arrayed against God's message of warning, sent by the preacher of righteousness for their good. How few heeded the cry of warning and were saved! In the nature of things then existing, the peace cry became the popular orthodox theory of the day that then was. It secured advocates daily, and gathered to itself strength, and the influence of the age, just as might have been expected; for it is most unnatural in human kind to believe that which condemns them to ruin for their evil doings. But, true enough, dreadfully true, in the fulness of time the flood came, and the ruin came, though the world was then comparatively young and gay, and her resources not scarce begun to be developed. *But so it was.*

There was also a time when "the cry of Sodom and Gomorrah was great, and their sin very grievous." "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom." Soon a strange rumour ran from house to house through the cities of the plain, which in substance was, "Up, get you out of this place, for the Lord will destroy this city." This was a true and faithful cry, but he that gave it "*seemed as one that mocked.*" The peace cry stepped on the very heels of the cry of warning, and the frantic, filthy citizens went on in their debauch the livelong night. But, alas! when Abraham looked next morning "toward Sodom and Gomorrah, and toward all the land of the plain, and lo! the smoke of the country went up as the smoke of a furnace," for it was a verity that the Lord had rained upon them fire and brimstone, and they were destroyed.

The same great truth holds good in the case of ancient, rebellious, stiff-necked Israel. God sent His prophets early and late with the warning cry of coming calamities and judgments. Satan also sent his false prophets with the cry of "Peace, peace!" when the Lord had not spoken peace. Thus they were deceived, hardened, and finally ruined, and blotted out as a nation.

The history of the Jewish nation and church is still another

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painful illustration bearing on the same fact. Again and again did our Lord reprove them, and when they had finally rejected Him, He warned, in faithfulness, and with tears weeping over them, and minutely portraying before them their future woes and coming doom. They had no ears to hear, nor eyes to see, but derided and crucified their true Messiah, even daring the judgments of God. The Satanic peace cry was in the ascendancy, and so continued till the last. When besieged, surrounded, and perishing by famine, pestilence, fire, and sword, with a frenzied blindness, stimulated by the delusive peace cry, they were still expecting deliverance.

Finally, what of our present world and the signs of our times? Most certainly there is now a cry of warning all abroad, more general than has ever been known. It comes up from the four winds; not from any one party, sect, or nation, but from those related to all of these. It comes not in sermons and lectures merely, but written in thousands of tracts, in periodicals and books. It comes from hundreds and thousands of Bible students, whose good common sense and true piety cannot be questioned. Their united cry in substance is, "Behold, the Bridegroom cometh; go ye out to meet Him." This cry is indeed one of the most marked and startling signs of our times. It brings no gloomy forebodings to the submissive and trusting child of grace. To these, in their feebleness, suffering, and want, God's message now is, "Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you." To the world in sin and unbelief this warning cry is most unwelcome and repulsive. Indeed, it must thus be to all who do not sincerely love Christ and His appearing. This cry of warning, of course, as usual, is stoutly met by the opposing peace cry in various ways, either implied or clearly expressed. The various methods adopted by those engaged in this peace cry is wonderfully adapted and calculated to deceive even into carnal security and thus to final ruin. As it regards the present signs of the times, seen in the wide fields of nature, earth, sea, and air, so fitful and so evidently sending out blight and mildew, sickness and death, on both animal and vegetable life, earthquakes, wars, famine, and especially the unparalleled wickedness of the age. In reference to all these, and much more, we are gravely told that "it always has been so;" or, in the very words of the latter-day scoffers, "Where is the promise of His coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Those occupying the highest places in church and state assure

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themselves and others that the present aspect of things indicates most clearly great and speedy prosperity. Our religious teachers are mostly elated and jubilant over their great and unparalleled success in Church extension. They encourage themselves and their hearers with these bright pictures of the success of "*Our Church.*" Numerous accessions of the rich, wealthy, and influential,—the endowment of so many colleges,—the building of numerous costly and splendid churches,—in brief, the unparalleled worldly prosperity of the Church! Possibly forgetting that this very worldly prosperity has been, and still is, the bane of vital godliness, and therefore should ever be dreaded and avoided. It would seem that the Church of Laodicea was a type of the present state of the general Gentile Church, answering most strikingly as the antitype. Precisely so. "Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." What self-deception! what deplorable ignorance! All under the influence of the peace cry of prosperity, when in reality there was moral ruin and no prosperity!

The great latter-day heresy, "My Lord delayeth His coming," has very much to do with this state of things. No other teaching is more pleasing to the Arch-deceiver, or more directly subservient to his cause and designs of ruin to the race. Thus, when they shall be saying peace and safety, "sudden destruction shall come upon them, and they shall not escape." While thus turning a deaf ear to the true cry of warning, and listening to the false cry of peace, the dwellers on earth will be taken in this very device and snare of Satan; while all those who are not mere dwellers on the earth, but, in the Scripture sense, confess that they are "*strangers* and *pilgrims* on the earth," shall "escape all these things that are coming on the earth, and stand before the Son of man at His appearing and kingdom."

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Notes on Scripture.

Apostolic Preaching.

"And as ye go, preach, saying, The kingdom of heaven is at hand."—Jesus. (Matt. x. 7.)

The preaching of the apostles presented every doctrine in the scheme of redemption. But while this is a manifest truth, it must be admitted that some doctrines occupied a far more prominent place, and were much more frequently presented and dwelt upon than others.

The cross, or the great fundamental doctrine, *the atonement*, occupies a first and essential place in apostolic preaching. It is the alphabet of Christianity. We learn the alphabet of language, not merely that we may know the letters, but that by them we may ascend the scale of learning until we are charmed with the glowing bursts of genius, the overwhelming flood of eloquence, borne aloft on the soft and high-soaring wings of poesy, transported by science into the stellar regions, to roam among those bright worlds, the countless and far-spreading proofs of God's eternal power and Godhead. We learn the cross, not merely that we may know it, but that through faith in it we may be justified, sanctified, transformed into the divine image, enter the kingdom of God, roam amidst its more than paradisiacal beauty, drink of its pure waters of the river of life, dwell amidst its divine and unfading glories, exult for ever in its infinite blessedness, sit with Christ upon His throne, judge the nations, judge angels, and reign for ever and ever.

The cross of Christ was not, as some suppose, the whole burden of apostolic preaching. They preached the cross, because without a knowledge of it, and faith in it, no man could be saved. They preached the cross as the only way to the glory to follow—namely, Christ's kingdom. But the coming of Christ and His kingdom, and the nature and order of things in that kingdom, was the great theme of apostolic preaching. And this was according to their Master's teaching and commandment; for when He sent them forth two and two, He said, "And as ye go, preach, saying, The kingdom of heaven is at hand." And when He, the infinitely wise, became the preacher, His subject and argument were, "Repent, for the kingdom of heaven is at hand!" "Watch and pray, for at such an hour as ye think not, the Son of man cometh." Peter preached Christ's coming and kingdom in the temple to the Christ-rejecting and Christ-crucifying Jews. Acts iii. 19–21, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouths of all his holy prophets

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since the world began." Here Peter declares that the burden of what the prophets have spoken since the world began, is the coming of Christ, and the restitution of all things. Paul everywhere, and continually in his Epistles, refers to the coming and kingdom of Christ, and exhorts those to whom he wrote to be watching, and waiting and preparing for it. Hear him. 1 Cor. i. 7, 8, "Waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." "Therefore judge nothing before the time, until the Lord come," iv. 5. "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come," xi. 26. Phil. iii. 20, 21, "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." Titus ii. 13, "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, these things speak." Heb. ix. 28, "Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation." 2 Thess. ii. 1, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him," &c. 2 Peter i. 16, "For we have not followed cunningly-devised fables when we made known unto you the power and coming of the Lord Jesus Christ." 2 Peter iii. 11-14, "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for, and hastening unto the coming of the day of the Lord, wherein the heavens, being on fire, shall be dissolved, and the elements melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Jude 14, 15, "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all," &c. 1 Cor. xv. 22, 23, "For as in Adam all die, so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits, afterwards they that are Christ's at his coming." And in perfect harmony with all this is the winding up of God's revelation to man, for the last proclamation from the oracle of the Eternal is, "He that testifieth these things saith, Surely I come quickly."

We might multiply and continue quotations, but we must forbear. The personal coming of the Lord Jesus Christ, to reign in glory, King of kings upon the earth, is the great central truth running through the whole Bible, and pouring its mighty flood of consolation upon the groaning creation. It is the glorious and enrapturing burden of prophecy, and also of the preaching of Christ and His apostles. Its first whisperings were heard from the lips of the Lord God, among the trees of the garden, in these words: "The seed of the woman shall bruise the head of the serpent;" and it runs on and through the whole Bible, growing in clearness and magnitude, leaving the last declaration from the same

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lips echoing in the ears of the world, as it closes the glorious tale, and the revelator returns, for a time, to the celestial mansion: "Behold, I come quickly." However much may have been said about Christ's coming in humiliation, all that compared with His coming in glory to His kingdom, with all His saints, is but like the murmur of the brook, compared with the vast and far-sounding noise of the lifted-up billows of the ocean. *This* the voice of prophecy far more frequently proclaims; and upon *this* it expends all its powers of grand and glorious description. And of the truth of this, upon which we cannot further dwell, a cursory examination of the Scriptures will soon convince every one open to conviction.

The apostles used the personal coming of Christ in glory to His kingdom as the grand argument to persuade to the performance of every Christian duty. Is repentance inculcated by the apostles? The coming of the Son of man to judgment is the grand supreme argument to persuade to the performance of this duty. Acts iii. 19, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the Lord shall send Jesus Christ, who before was preached unto you." Is love to Christ, which gives heart, affection, and self to Him, and to great and glorious duty, inculcated? His coming is the argument to persuade to this dutiful obedience. 1 Cor. xvi. 22, "If any man love not the Lord Jesus Christ, let him be accursed at his coming." Are men exhorted to mortify their lust, and live in holiness and godliness? It is by the coming of the Lord. Titus ii. 11-13, "The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present world; looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ." Phil. iv. 5, "Let your moderation be known unto all men. The Lord is at hand." Is glory assured and holiness inculcated? It is by the coming of the Lord. 1 John iii. 2, 3, "We know that when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him, purifieth himself even as he is pure." Are works of mercy inculcated? It is by the coming of the Lord, as is clearly taught in the last parable of the twenty-fifth chapter of Matthew. Are watchfulness and prayer inculcated? It is by the coming of the Lord. Rev. xvi. 15, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Are patience and long-suffering, amidst all our present troubles, inculcated? It is by the coming of the Lord. James v. 7, 8, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and the latter rain. Be ye also patient, establish your heart, for the coming of the Lord draweth nigh." Is ministerial fidelity inculcated? It is by the coming of the Lord. 2 Tim. iv. 1, 2, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his king-

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dom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Is consolation offered to those mourning the death of Christian friends? It is by the coming of the Lord. 1 Thess. iv. 13-15, "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Is consolation, amidst trials, persecutions, martyrdoms, administered? It is by the rewards to be administered at the coming of the Lord. 2 Thess. i. 7-10, "And to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 1 Peter v. 4, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Rom. viii. 17, "If so be that we suffer with him, that we may be also glorified together." 2 Tim. ii. 12, "If we suffer, we shall also reign with him."

From this brief outline, it is manifest that the great burden of apostolic preaching was *the glorious coming and kingdom of Christ.* And this, also, was their great argument to persuade to the performance of every duty; and the great consolation to sustain under all trials, and comfort under all sorrows. This, and nothing but *this*, in their inspired judgment, was adequate for these ends. And while such was preached, the churches were established in the faith, and increased in numbers daily.

The apostles never preached death or man's mortality to persuade to the performance of any duty. They never told their audiences that they were dying assemblies, that life was very short and uncertain, and that death was very near; nor urged these as arguments to persuade them to a life of holiness. They never cried, Repent, for you are mortal and dying. They never cried, Believe in the Lord Jesus Christ, for sickness will soon come; the dying hour will soon come; the heart-rending, final farewell to weeping friends will soon come; the unchangeable grave-clothes, the narrow coffin, the mournful procession, will soon come; and soon you will be laid in the dark, lonely, silent grave, to be

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devoured by corruption and the worms. No, no; this was not their style of preaching. They never said to believers, suffering persecution, imprisonment, martyrdom, for the name of Jesus, by way of consolation, You will soon die and be with the Lord Jesus Christ in paradise, where your blessedness will be perfect and eternal. They never said to those mourning the death of near relatives, of dearly beloved ones, who had died in the faith, Believe in Christ, and live a holy and godly life, and you will soon go to them. They never told believers that there is a kingdom and a throne awaiting them above the skies, or that they have an eternal home in heaven above the skies. They never taught such doctrines, never uttered such sentiments. All *these*, grand, impressive, and powerful as they may seem, are wholly the devices of men, and utterly subversive of the doctrines and teachings of the apostles, who learned their theology from the lips of Jesus, and spoke as they were moved by the Holy Ghost. Such doctrines were never taught in the first and purest ages of Christianity; but always the coming and kingdom of Christ on the earth. It was not till Romanism began to infuse her errors into the Church, and the Pope became the vicar of Christ on earth, that these human doctrines were preached, which, in their abounding, so obscured gospel light, that the gloom of the dark ages followed as the consequence. They never preached man's dying and going away beyond the skies, but always Christ and His coming; and after the resurrection, their remaining with Him here and reigning on the earth. Their teaching and preaching everywhere most clearly prove this. The climax of the song of the redeemed, which John heard before the throne, declares the same truth: "We shall reign on the earth." And the great voices which he heard in heaven re-echoed it, when they cried: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

The apostles preached that the Jews would not, as a nation, be converted till after the return of their Messiah, whom they crucified.

The prophets are full and minute upon this grand subject, and the apostles clearly teach the same doctrine. Paul, speaking upon this subject, says, Rom. xi. 25, 26, "I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Here the apostle distinctly intimates, that during the present dispensation some of Israel will see and believe in the Messiah, and be saved; that others will be blind, not see that Jesus of Nazareth is the Messiah, and be lost. But he also declares, when the fulness of the Gentiles is brought in, and this dispensation ends, then the Deliverer, Christ, returned to earth, shall come out of Zion, the city thenceforth to be called Jehovah Shemmah, The Lord is there; and I shall turn away ungodliness from Jacob, that is, Israel, or the twelve tribes, and then all Israel shall be saved. According to this, the coming of Christ to earth is to precede the

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national conversion of Israel, and His presence and power have to accomplish the work. But upon this we cannot enlarge.

The apostles preached the coming of Christ to the conversion of all nations, the ushering in of the millennium, and the establishment of His kingdom on earth. They never preached a millennium previous to His coming. but always subsequent, and always coupled His appearing and kingdom, as He himself always did. There can be no millennium till the anti-Christian powers are destroyed; and they positively declare that it is only the Lord's coming that shall destroy these. 2 Thess. ii. 8, The mystery of iniquity, that Wicked, shall work till the Lord shall consume him with the spirit of His mouth, and destroy him with the brightness of His coming, or appearing. But we cannot enlarge upon this, which is taught alike by prophets, by Christ, by apostles, and by the vision-seer of Patmos. Suffice it to say, on all occasions, and for all purposes, the apostles preached the second and glorious coming of the Lord Jesus Christ. With them it was not the cross alone; it was also the crown of life, the crown of immortality. It was not Christ hanging on the tree; it was also Christ coming in His own and His Father's glory. It was not Christ sleeping in Joseph's tomb; it was Jesus coming in His resurrection power, and causing all that are in their graves to hear His voice and come forth. It was not His having gone to heaven that they so frequently preached, but His coming again to sit upon the throne of His father David, and rule the nations of the earth; the kingdoms of this world having become His kingdom, their eyes were ever turned to the coming of their Lord; their heart and their affections were ever set upon it, and hence, they were for ever feeling and saying, preaching by word and action: "Now are we the sons of God, but it doth not yet appear what we shall be: but when he shall appear, we shall be like him; for we shall see him as he is."

The apostles preached the coming of Christ to the restitution of all things.

The apostles preached the coming of Christ to reign here eternally in glory.—*The Prophetic Times.*

Translation and Exposition.

Matthew xxiv. 34; Mark xiii. 30; and Luke xxi. 32.

THE translation generally given to our Lord's words contained in these scriptures renders the sense, on any hypothesis, obscure and doubtful. This appears from the exegesis, of which two leading ex-

positions demand attention. One, that γενεα here refers to the Jews as a *race*, and that the meaning is, that the Jews shall not cease from being a *distinct people* till all the events of this great prophecy be fulfilled. The other, that γενεα refers to the *generation* then living, and that the meaning is, that all the events predicted would be fulfilled within the lifetime of the persons then born. By the first exposition the predictions are recognised as extending down to the second advent of Christ yet to come. By the other the "coming of the Son of man" is supposed to be merely a figurative expression denoting the Divine judgment in the destruction of Jerusalem, which occurred before that generation had entirely passed away.

In regard to these different expositions, it is evident that the first is most in accordance with the philology of the entire prophecy as contained in the three Evangelists: for the events predicted embrace not only the destruction of Jerusalem as set forth in Matt. xxiv. 15–28, Mark xiii. 14–23, and Luke xxi. 20–23; but the continued desolation of the Jewish metropolis and temple, and dispersion and tribulation of the people, during the times of the Gentiles, in which the gospel is to be preached in all the world for a witness to all nations, Luke xxi. 24, Matt. xxiii. 38, 39, and Mark xiii. 10; and culminate in the second advent of Christ, immediately after this long period of Jewish tribulation and Gentile mercy terminates, Matt. xxiv. 29, 31; Mark xiii. 24, 27, and Luke xxi. 25, 28. And if the word γενεα will admit of the sense and application given to it by this class of expositors, as some of the learned maintain, it is certainly more consonant with the prophecy so to understand it, and thus avoid the arbitrary and ungrammatical exegesis, forced upon the others, by which the "Son of man coming in the clouds of heaven with power and great glory," is reduced to a figurative description of the Divine judgments upon the Jewish nation in the destruction of their city and temple by the Roman army; and by which, as Mede says, they "bereave the church of the principal passages of Scripture whereon she hath always grounded her faith in the second coming of Christ." Besides which also, it may justly be alleged against the second exposition that, putting this unwarrantable construction on the words of the prophecy, it distorts the order of events in the destruction of Jerusalem itself; for if the coming of the Son of man signifies figuratively the destruction of Jerusalem by the Roman army, that coming did not succeed the tribulation of those days, but preceded it, and was the occasion of it, whereas Jesus says that the coming of the Son of man shall be "after that tribulation." And thus by a confused interpretation they not only "put this prophecy in little ease, but the whole harmony of Scripture out of frame." Hence the first exposition is manifestly better than the second; for it does less violence to the construction and sense of the prophecy, to allow that γενεα here means the Jewish race, than to reduce to a mere figure of speech one of the most evidently direct predictions of Christ's second coming; thus bringing the prediction and its supposed fulfilment into irreconcilable conflict, and allowing an arbitrary and ungrammatical

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method of interpretation, by which all truth may be in like manner perverted.

But the first exposition is not free from objection; for in the first place the application of γενεα to the Jewish *race* as a kind continuing for ages, is of doubtful propriety. The term η γενεα αυτη here employed is usually, if not always, to be understood as limited to a *generation* of persons living at the same time. And that this is the true meaning in this place, is proved by the implication that the γενεα spoken of shall pass away, which can only apply to the generation then living, for the Scriptures show that the Jewish race shall not pass away. See Jer. xxx. 11; xxxi. 35, 40; Isa. xxxiii. 20; Ezek. xxxvii. 25, 26; Joel iii. 20; Amos ix. 14, 15; and their national perpetuity is guaranteed in the perpetuity of Messiah's kingdom. See Isa. ix. 6, 7; 2 Sam. vii. 12–16; Luke i. 31–33. The first exposition, then, though plausible, is not admissible, inasmuch as it conveys no idea whatever as to the time of the fulfilment of the events predicted; and involves the idea that the Jewish race shall pass away, which is contrary to the testimony of the Scriptures.

Now, since neither of the above noticed expositions satisfy the terms of the prophecy, and both are liable to objections, may not the difficulty to a proper understanding of the passage lie in the translation of the verb γινομαι, which is rendered *to be fulfilled?* This, like most words in any language, has several shades of meaning. Robinson gives, as its primary meaning, *to begin to be.* Schrevelius gives NASCOR, *to be born*, *to begin*, as a principal meaning. And Parkhurst derives it from γεινα or γενα, *to form*, whence it appears radically to have respect *to the beginning of things.* Independently, then, of every other consideration, I am warranted by these authorities in translating this word in this passage *to be begin to be;* thus:

VERILY I SAY UNTO YOU THAT THIS GENERATION SHALL NOT PASS AWAY TILL THESE THINGS BEGIN TO BE.

This translation is not only philologically correct, but it also agrees with the scope of the prophecy, and with the fact that the course of events predicted had its beginning before that generation had passed away. In Luke xxi. 22-24, where our Lord means to indicate the completion of times and events he uses the verb πληροω, *to fill up*, *to complete;* and if he had intended in verse 32 to indicate the completion of the events predicted, he would, doubtless, have used the same word, instead of one which radically and usually relates to the beginning of things.

A learned friend whose opinion was sought on this subject, says, "I have examined the passages referred to in your last, and can see no valid objection to your translation. This γινομαι, like most words in any language with which I am acquainted, is found with *shades* of meaning; and in any occurrence of it, its meaning there must be controlled by the context. In Luke xxi. 28, our Lord speaks of 'these things' as αρχομενων γινεσθαι, *beginning to come to pass*, which in verses 29 and 30 he compares to the signs to be seen in the fig-tree of the approaching summer; and applies the figure in verse 31, using γινομενα

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as equivalent to αρχομενων γινεσθαι, and adds in verse 32, that that generation should not pass before the sign, the *budding*, the *shooting*, the *beginning* should occur." This, whether we consider the parabolic illustration as applicable to the whole train of events, or only to the last event of the train, furnishes additional warrant for the above translation of γινομαι, whereby we obviate all the difficulties which, in the common version, press upon any exposition of the passage.

Man's Day.

1 Corinthians iv. 3.

"It is a small thing to me," says the apostle, (1 Cor. iv. 3,) "to be judged of you, or of man's judgment." But the words translated "man's judgment" mean literally "man's day." The expression is peculiar, and the following verse shows that it is designed to stand in contrast with the day of the Lord Jesus, which, not to mention other parts of the New Testament, is again and again mentioned in the Epistles to the Corinthians as the time when the believer will be manifested, and the grand issue of his faith realised. This is man's day; man now looks at things, and judges of them by the light of his own self-will, and their relation to the present and the passing. He looks on appearances, and his judgment passes current, and is little questioned. It was thus that the Just One, the Anointed of the Father, was condemned and rejected; and those who judge according to man's day still reject Him. Judged by man's day, all the conclusions of the Word of God are reversed, the cross of Christ is foolishness, and those who go out to Him without the gate bearing His reproach, are fanatics and enthusiasts.

But in that other day, the day of Christ, the judgments of man's day will be reversed; and it must be remembered that the decisions of the day of Christ are for eternity. The Christian lives now in the light of that coming day, which shines forth from the Word of God. This light shows things as they really are, for it shows them as God sees them; and it shows them as they always will be, for it is the light of eternity. The man who lives in it sees God as the only satisfying portion of the soul; and while, for the present, he seeks all his joy in God, he is looking forward to the more perfect enjoyment of this portion in His presence for evermore. The man who lives in the light of man's day sees only the perishing things of time as a portion, and can choose no other. At the close of an earthly life, he must leave for ever all of good that he knows or dreams of—in that hour his thoughts perish.

Yet it must not be supposed that those who are living in the light of

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man's day are necessarily irreligious. They bring in religion, however, only as one of the many duties and decencies of life. They may even profess to regard it as very important; but then they think that it ought to be confined to its own time and place, like other duties. At great cost they build its temples; they observe its sacred days and hours; they respect its ministers and ordinances; they profess to reverence the Bible, and perhaps read it at set times in appointed portions. They have their stated hours of private as well as of public prayer. They may take an interest in various efforts to bring the ignorant and depraved under the influence of their church, and may contribute of their substance to support schools and missions, as conducive to the best interests of society. In fact no inconsiderable portion of the funds by which the church buildings which adorn our cities and villages are erected and maintained, and by which the religious enterprises which are the boast of our age are supported, is contributed by those who are living in the light of man's day. Alas! that it must be owned that those who profess to be living with that coming day in view, go down to meet the men of this world on their own ground, and court their support by countenancing their delusions. We need not pause to inquire what the religion of man's day ends in. Whatever its influence, it cannot reach beyond the day to which it belongs. Verily they *have* their reward.

But we would rather call attention to the lamentable extent to which Christians are living in the light of man's day, and are judging matters of faith and practice according to it. The result of this is the accommodation of the former to the wisdom of this world, and the conformity of the latter to the ways of this world. To say nothing at present of accommodations of doctrine to the speculations of philosophy, falsely so called, it is very sad to observe how often in the teaching of the Church the plainest teachings of the Word of God are set aside. Worldly-mindedness is called prudence, covetousness is called foresight, and the devotion of existence to personal aggrandisement is called a laudable diligence in business. All is judged according to man's day, in opposition to Him who has said: "Seek not ye what ye shall eat, or what ye shall drink, and live not in careful suspense. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you."

"Seeking the kingdom of God" is, in other words, living in the light of the day of Christ. And he who does so, instead of being occupied with the affairs and interests of this life, finds all his objects beyond it; and, as to present necessities, has a ground of perfect peace in the assurance of a heavenly Father's care—the care of Him who counts the number of the stars and calleth them all by name, and who at the same time numbers the very hairs of your head. No mother's tender care ever went so far as this, and the most self-occupied man never counted his own. But God's care of His children

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goes so far as this. He is sufficient for every exigency, great or small, and He encourages us to trust in Him for everything. He cares for us, and thus leaves us free to be occupied with Himself and the things that are above. Brethren, let us challenge our hearts in this matter. Unless we have a practical, habitual, living trust in the living God, it is vain to talk of seeking the things that are above. Now, it is doubtless true that many have obtained peace of conscience by faith in the blood of Christ, who do not enjoy peace of heart by faith in the assurance that He careth for us. Thus, even prayer brings no relief, because they are all the while judging according to man's day, and the actual dependence of their hearts is on things seen. Just as Jacob asked God to deliver him out of the hand of Esau; but showed where his actual dependence was by saying, "I will appease him by a present."

Christianity is not something which takes its place as one among the other duties and proprieties of life, to be attended to at its proper time, and then to be left out of view till that time comes around again. A man is not to be seen on the Lord's day and at church as a Christian, and all the rest of the week in all other places as any other man. Christianity is a life in which the eternal realities of the kingdom of God are anticipated. A Christian is one who is taken off from the old root in nature, and is grafted into Christ as the new root of all his thoughts, desires, and actions. He is not of the world, even as Christ is not of the world. His relation to all present things is changed, inasmuch as his life has its proper sphere in the day that is coming, and everything must be viewed in the light of that day. If this is a practical, living reality to us, we have two things to do—"to serve the living and true God, and to wait for His Son from heaven;" or rather we have one thing to do, which extends over the whole of life—"to serve God;" and one hope which fills up all the future—"to wait for His Son from heaven." Thus serving and waiting, everything is referred to God, and faith leans upon Him, leaves everything to Him, and even in a sea of trouble, rides upon the crest of the swelling wave, thence looking away in perfect repose to God, whose faithfulness is engaged to bring him to the desired haven.

How is it, my brother? Are you living in the light of man's day, or of the day of Christ?

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Reviews.

Divine Decree and Free-Will; or, More Notes on Prophecy. London: Mackintosh. 1868.

Christ is Coming. London: Heywood and Co. 1868.

THESE two books are professedly prophetical, and we had hoped to get some instruction from their perusal. We have been disappointed. Indeed we have found ourselves unable to understand a great part of them. With much, also, that we did understand, we could not agree.

Old Truths. Edited by JOHN COX. October 1868.

We repeat our commendations of this sound and interesting periodical, adding the following extract:—

"The whole history of mankind may be divided into two parts, the period before the flood, and the ages since that event. The three eras or epochs to which we are about to refer as *testing times* for man, will all be found in the latter division; two have occurred, and one is yet to come. We propose to study these in connexion with a sentiment growingly popular in the present day, *that the people are the source of all power*, or as some in all ages have put it, '*the voice of the people is the voice of God.*'

"Is this true? Does the Bible endorse this favourite idea of man, and of the Anglo-Saxon race in particular? We might point to certain sayings of Scripture, and certain actings on God's part in setting up a THEOCRACY among His favoured people, and when they failed giving absolute power to one man, Nebuchadnezzar, which with many other things seem to agree with Paul's declaration, 'there is no power but of God;' but we enter not on this line of argument, but propose to let the recorded and foretold actions of '*the people*' speak for themselves on this subject.

"The first utterance of the voice of the people is recorded in Gen. xi., 'The whole earth was of one language and of one speech. . . . And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.' They were quite unanimous; their professed object was the general good and a corporate greatness. But did God endorse their resolutions? Nay, he uttered a plain and fearful contradiction. The Lord came down to see what they did: He confounded the whole scheme; it ended in general confusion, the impress of which is found on human languages until this day.

"The last of the three epochs is yet future, but a faithful and true description is found in Rev. xiii. 4, 'And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?' Who are they that will thus worship? The answer is explicit, 'All that dwell upon the earth shall worship Him.' In this homage kings, rulers, and people will all agree. (Rev. xvii. 12-14; Ps. ii. 1-4; Rev. xix. 19-21, &c.) The '*earth*' here spoken of is evidently the Roman earth, which will some day become apostate

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and antichristian—will agree to reject God and His Christ, and to serve 'the Antichrist.' This will be a time of strong delusion, (2 Thess. ii. 11,) of high-handed, open rebellion against God. 'The voice of the people' is likened to 'raging waves of the sea, foaming out their own shame.' This will take place after all the light of civilisation, art, and science, has shone out in its greatest splendour; after all the experiments of human government have been tried, and after the world has been long favoured with an open Bible and a preached gospel.

"Whether there were any at Babel who stood aloof from the lauded enterprise we know not; but we do know that there will be some dissentients who will not join in the worship of Antichrist. They are 'the elect who shall not be deceived;' 'their names are in the Lamb's book of life,' (Matt. xxiv. 24; Rev. xiii. 8; 2 Thess. ii. 13.) They will have to suffer for their faithfulness, for the decree will go forth from the people's chosen king, 'that no one shall buy or sell.' or be permitted to live, who will not give in their adhesion to him, (Rev. xiii. 17.) Many faithful confessors will be found, and their fidelity will be rewarded by an interest in the first resurrection, and reigning with Christ, (Rev. xx. 4-6,) while the followers of the beast and the worshippers of his image will have their portion in the lake of fire, (Rev. xiv. 9, 10.) Between these two large, unanimous utterances of man many minor ones may be found, such as all Israel agreeing with the false spies, and resolving to make a captain to go back into Egypt—the choice of their *first* king—the worship of Baal in the days of Elijah, &c. Nor has the history of other nations been better; many an 'uproar' has been heard as large and unanimous as when for hours the shout was heard, drowning every other voice, 'Great is Diana of the Ephesians.' How can the voice of the people be the voice of God, if the testimony of John be true, 'the whole world lieth in the wicked one?'

"It is rather remarkable that England, where sovereignty does not depend on the people alone, contrasts so favourably in many respects with France and her emperor, America and her president. Who would wonder much to see Louis Napoleon here again as a refugee, though seven millions of votes once placed him on his throne?

"America is stirred from centre to circumference, and all manner of lies and corruption manifested every four years, by the choice of a president. The election of the last, so suddenly cut off, was a signal for a war of unexampled dimensions, inflicting miseries untold, and including crimes as manifold. The president who took his place, chosen as second in power, has been put on his trial, amidst immense excitement, causing apprehensions of evil that are pervading society.

"If in 1837 the crown of England had been voted for, who would have chosen a young lady of eighteen? and who can tell the many revolutions we might have had by this time? These facts are mentioned without further comment. Time will show the truth of the Psalmist's conclusion, 'God hath spoken once, twice have I heard this, that power belongeth unto God.'

"We come now to mention an event which lays between the one long since past and the other that is yet future. The high priests, the rulers and heads of the chosen nation, have condemned the Christ of God, and now they stand clamouring before the palace of the Gentile ruler for power to carry out their murderous purpose. The Father had testified, 'This is my beloved Son in whom I am well pleased.' The Holy Spirit had anointed Him. Wondrous miracles had attested the divinity of His mission, and yet they all shout, 'Not this man, but Barabbas! crucify Him, crucify Him!' And He *was* crucified, and cast into a sepulchre. This was the act of the *nation*; *the voice* of the people required it. Some have attempted to deny this, and have asserted that the rulers only were to blame; but such passages as the following certainly settle *that* question: Matt. xxvii. 24, 25; John xix. 15; Acts ii. 23;

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iii. 13-15; iv. 27; x. 39; xiii. 27; 1 Thess. ii. 14-16. God's dealings with the whole *nation* ever since teach how He regards the subject; and when Israel returns to God in the latter day, before they are manifestly taken into favour, there will be a national acknowledgment of and repentance for this national sin. (See Zech. xii. 10; Rev. i. 7.)

"And ought *we* not to remember that Gentiles had to do with the murder of God's Son, as well as the Jews; that we were represented at Calvary; that we gave our voice against HIM? Every one feels this when the cross is really seen; and all who hear of this death of the Son of God, and do not enter their protest against the murderous deed, by trusting in Jesus as the substitute, loving Him as the Saviour, and hating the sins which pierced Him, will, like the Jews, be judged as guilty of it. Hasten, O sinner! to do this before the Avenger comes. 'KISS THE SON.'

"Does not the Lord refer to this aspect of His death in John xii. 31? 'Now is the judgment of this world.' By this act, above all others, the wickedness of man will be developed, and he will be proved to be worthy only of judgment. Man had been building up a huge pyramid of depravity for thousands of years, and now in the fulness of time he crucifies on its top the Son of God. Why did not judgment come at once on this world for such a deed? Why was it not in a moment swept away in wrath? Wondrous wisdom and grace! here 'God commends His love towards us;' here wrath fell on the sinless One—and now mercy can triumph in the salvation of the very worst of sinners. And soon 'the Prince of this world shall be cast out, and all men be drawn to Christ.'"

The Guest-Posture, and Eucharistic Innovations. By PRESBYTER ANGLICANUS. London: James Miller, 17 Berners Street.

We do not mean to enter into any controversy on the subject indicated by the title-page. It is an English clergyman who is thus calling our attention to an important part of the ordinance of the Supper. We give a large extract:—

"This tract has been written in the hope that it may possibly induce influential and intelligent supporters of the scriptural Protestantism of our Anglican Church to turn their thoughtful attention to a subject which appears to us to be just now too much neglected, though it is of real importance. We could wish that persons competent to the task, would seriously inquire how far it may be true that one of the leading causes of the success which has attended the recent efforts to introduce Ritualistic innovations into our public eucharistic services, instead of receiving the consideration it deserves, has been almost, if not altogether, practically ignored.

"To avoid all needless circumlocution, we may be permitted to say, it seems to us that the unexpected success of the Ritualistic Innovators would have been much less if in the arrangements for the celebration of the Lord's Supper, our Reformers had departed yet further from apostate Rome, and had more closely and reverently followed the example furnished by Christ himself at the original institution of the sacred feast of which, we must all allow, He is, in every respect, the Supreme and Sovereign Lord. The minds and hearts of ritualistic and romanising innovators, whether prelates, professors, or presbyters who wish to pass for sacrificing priests, would seem to be growing more and more dull and indifferent to the light and power which flow forth from the simple scriptural record of the institution of the Holy Supper,

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in the upper chamber at Jerusalem. Dense and threatening clouds have for some time been slowly rising above the ecclesiastical horizon, and everything seems to portend a coming and dangerous conflict. And should there speedily commence a sharp contest which may be described as that of the mediæval Church and its supporters *versus* Christ and His apostles, we do not like to abandon the hope that, if ritualising and romanising ecclesiastics array themselves on the former side, sound-minded Protestant laymen will as firmly tender their allegiance to the latter. Especially let thoughtful laymen be reminded that, where Christ has accompanied remarkable words with an almost remarkable act, while they attend to the words, they must be careful not to neglect the act. For how can we be sure that the almost remarkable act was not designed by the gracious Author of the feast to give us material assistance towards the correct interpretation of the remarkable words? The words are—'Take eat; this is my body'—and I have ventured to say that they were accompanied by an *almost* remarkable act; for not a few will perhaps deny that there was anything at all remarkable in the act. This act of Christ was, that He caused His apostles to eat of bread, over which He had pronounced the memorable words quoted above, in the ordinary reclining guest-posture in which they partook of their daily meals, as if no marvellous change had really passed upon the bread in consequence of Christ's words—as if it still continued to be, *in itself*, just as much bread after Christ had spoken, as it had been before, having been neither consubstantiated with, nor transubstantiated into, His sacred body. Surely Ritualists and Romanists who hold that Christ wrought a supernatural change in the bread by the words which He spake over it, must consider it a remarkable fact that the Lord did not cause His apostles to kneel before Him as they received the miraculously transubstantiated bread. Ritualists may be puzzled by this; but sagacious and sober-minded laymen will be apt to think that the very fact of the apostles receiving the sacramental bread and wine in the ordinary posture of guests at a meal, is strong presumptive evidence that Richard Hooker spoke according to the mind of Christ, when he taught that the body and blood of Christ are not to be sought for in the sacramental bread and wine; but only in the hearts of the receivers.

"In the fourth Rubric prefixed to the office for the Holy Communion we read thus—'The table at the Communion-time, having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel where Morning and Evening Prayer are appointed to be said.' From this Rubric we confidently infer that our Reformers rejected the idea of a Christian sacrificing priesthood, and an altar under the gospel dispensation, and that they themselves regarded and wished the members of the Anglican Church to regard the communion-table as a real *moveable* table, and *not* as an altar. Why do not our truly orthodox clergy more frequently bring forward before their congregation this instructive rubrical witness to the real views of our Reformers. Ritualists may deride the notion, but we cannot help thinking that our Lord's causing the apostles to receive the bread and wine in the upper chamber, away from the temple, (*in the actual presence* of His own *yet living and visible body,*) in the guest-posture, to be virtually, as decided a protest on His part, as was the above-cited rubric on the part of the Reformers, that there is neither a sacrificing priesthood nor an altar, under the Christian dispensation.

"Christians are aware that our Lord instituted the Holy Supper and commanded its continuance. Suppose a sick and dying Christian earnestly to wish for an opportunity of thus commemorating the dying love of his Lord: what is to be done if he cannot find such an opportunity? I believe our Church was in harmony with the mind of her glorious Head, when she gave the following answer to this question in the third of the Rubrics affixed to the Office for the Communion of the Sick. 'If a man, either by reason of extremity of

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sickness, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, HE DOTH EAT AND DRINK THE BODY AND BLOOD OF CHRIST profitably to his soul's health, although *he do not receive the Sacrament with his mouth.*'

"What an instructive Prayer-Book comment have we here, on the following question and answer in our Catechism. 'What is the inward part or *thing signified* in the Lord's Supper? The Body and Blood of Christ WHICH ARE VERILY AND INDEED TAKEN AND RECEIVED BY THE FAITHFUL in the Lord's Supper.' And is it not painful to think that so many of our Anglican clergy are just now busy in endeavouring to torture our Articles into agreement with the Council of Trent, instead of more earnestly bringing these rubrics before their flocks, endeavouring to leaven the minds of the humble and unlearned with the principles of genuine scriptural Protestantism, and thus forcing our orthodox Presbyterian and Noncomformist brethren to entertain more fraternal feelings towards us, and to pray more cordially and habitually for us.

"The laity should be called upon to notice how eagerly Ritualists and Romanisers fasten on our Lord's words, 'Take, eat; this is my body,' while they never attempt to impress upon the mind what may be called the divinely gracious and loving fact, that Jesus caused the very bread, concerning which He had spoken these memorable words, to be received by His apostles, the first communicants, in the attitude of reclining guests, *i.e.*, not as kneeling worshippers, but as His reclining guest-brethren. And it is quite consistent with their ignoring the Lord's example in the upper chamber at Jerusalem, that they should as carefully ignore the rubrics cited above.

"Now in the Anglican Church we are directed to receive the sacramental bread and wine as kneeling worshippers, whereas, as we have just seen, the apostles received them from their Divine Master as reclining guests. Would it then be necessary for us, whose usage it is to be seated at our meals, *to recline*, as did the apostles, in order that we may truly follow the example set us; not indeed in the temple, with its altar, but in the upper chamber at Jerusalem, with its plain family table? Certainly not. It was doubtless the special wish of our Lord on that occasion, shortly before His death, to bring the apostles very near to Himself—not merely as guests, but as *guest-brethren*—in a simple and loving, but most significant ordinance, and to treat them as *His brethren* and guests, He being at once their Elder Brother, and the gracious Master of the Feast. The laity, who see Christ's loving purpose in this beautiful sacramental ordinance, will not have the least difficulty in believing that, if it had been the usage of the Jews in those days (as is the case with us now) to be seated at their ordinary meals, Christ would have made the apostles receive the bread and wine in the attitude of *seated*, and not in the attitude of reclining guest-brethren.

"Yet it is very far indeed from our intention to assert that Christ has so peremptorily enjoined upon us to partake of the Holy Supper in the posture or attitude of His reclining or seated guest-brethren that we are bound to separate ourselves from a Church which commands us to kneel while we are receiving the sacramental bread and wine. Still, sound-minded laymen will hardly refuse to allow that we may, or rather ought to, infer from the fact, that Christ, with His apostles, celebrated the Holy Supper at its original institution in a guest-posture, *that the intention and will of Christ in that holy feast are most culpably disregarded* if ritualistic and Romanising prelates either make themselves, or suffer their clergy to make, ritualistic and

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doctrinal additions to the Lord's Supper, which they would not have presumed or ventured to make in the presence of an enlightened laity, had Christ's gracious example of the guest-posture been reverently retained.

"In these very critical times, in which the illiterate portion of our laity, by their apparently unprotected position, would seem to invite the malignant and crafty attacks of unscrupulous Jesuits and Ritualists, it does seem incumbent on all truly orthodox clergymen, whether Evangelical or moderately High-Church, to avail themselves earnestly, and without delay, of a merciful and divinely-provided fact, better calculated to instruct the illiterate than scores of metaphysical arguments. Labourers and artisans should be diligently, wisely, and quietly taught—what cannot be disproved—that the practice of kneeling at the reception of the sacramental bread and wine is entirely a human innovation upon, and, at its commencement, an entirely unauthorised departure from, the example of Christ and the usage of the apostles. Let them be taught, not in an angry spirit, nor in harsh and bitter language, but as a plain, uncontrovertible matter of fact, the wicked advantage which Romish popes and priests have taken of this same departure from the example of Christ and His apostles, in order to establish the figment of transubstantiation, to bring in priestly despotism in its worst form, accompanied by the loathsome abominations of the confessional, and thus to plant their feet upon the necks of the prostrate laity. If the usage of kneeling had never been established, Romish popes, prelates, and priests would have been afraid and ashamed as it were to withstand Christ to the face, by withholding the cup from the laity, and denying the wine to them, though Christ had expressly said, when giving the cup at the institution of the Supper, 'Drink ye ALL of it.' They contend for a literal adherence to Christ's words, 'This is my body,' if it suits their wicked purposes of spiritual despotism. And they can blot out the gracious and important word 'ALL' from Christ's command, 'Drink ye *all* of it'—when blotting out is more favourable than literal adherence, to that same spiritual despotism.

"Instruct the laity patiently, calmly, and perseveringly, and the results may be most welcome and important. For if the truly orthodox clergy will only once begin, in the fear of God, to do their duty, by endeavouring *scripturally* to enlighten and preserve the laity from the snares which are being spread for them, the grateful laity, thus *Ardmillanised,* will in turn strenuously endeavour to preserve the Protestant Reformed Church from the traitorous or infatuated prelates, professors, and presbyters, who are seeking her overthrow, and Lord Ardmillan will cordially rejoice at such a LAY MOVEMENT, and wish it God speed. Nor should the orthodox clergy shrink from honestly and faithfully showing to the laity, that, at this very time, there are Anglican prelates, professors, and presbyters, who sometimes boldly and openly, at other times more cautiously and craftily, are eagerly and exultingly *taking advantage of the human innovation of kneeling at the reception of the communion,* to introduce ritualistic and doctrinal innovations, which they would never have dreamed of bringing forward; if the laity, as is their undoubted right and privilege in the sight of God, their heavenly Father, and Jesus Christ, their Redeemer and Saviour, had been seated communicants around the Lord's Table at the Lord's Supper.

"Were our laity trained, as they ought to be, in the scriptural history of the Supper of the Lord, the two prelates who have been most unhappily conspicuous on the side of the ritualistic faction, would have to proceed more cautiously, and respect the judgment of a scripturally enlightened laity. And we should all take a deeper interest in the language of the Scottish judge, Lord Ardmillan, who, at a recent public lecture in Edinburgh, thus explained himself concerning the position and prospects of our Anglican Church:—'She is to a large extent ceasing to be Protestant. The very name is repudiated,

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and the vital principles of Protestantism are openly abandoned by a large and influential section of her clergy. With voice uncertain, standards deserted, and discipline defied, the Church of England is helpless, *if the laity do not come to her aid.* . . . As a Christian, I do hope that a great lay movement may yet take place to save the Church of England.' If the view of Lord Ardmillan be correct, and we sincerely think it is, may his wish be yet fulfilled, before it is too late.

"Let us once more look at the importance of the fact that, at the original institution of the sacred feast, Jesus caused His disciples to remain in the reclining attitude of His guest-brethren, and let us see how fitted it is, under God, to enlighten and instruct our Anglican laity, in order to prepare them to become what Lord Ardmillan wishes them to be, the preservers of our Anglican Church from ritualistic and Romanising conspirators. Consider these words of our Lord—'Take eat, this is my body, which is given for you, this do in remembrance of me.' The plain unsophisticated good sense of a thoughtful layman shrinks from the offensive literal sense which Romanism attaches to these words, and he asks, Is it absolutely necessary to understand the Lord's words so? In answer to this inquiry, refer him to such passages as the following:—'I am the true vine, and my Father is the husbandman,' 'I am the vine, ye are the branches,' 'I am the door, the way,' 'That rock was Christ.' Many of the more healthy minds of our laity, after duly reflecting on such passages as these would regard the proper interpretation of the words 'This is my body,' to be, 'This is a divinely-appointed figure and representation of my body.' If any are not yet wholly convinced, bring them to the whole history of the original institution of the sacred feast, especially draw their attention to two points. First, Christ said—'Do this in *remembrance* of me'—and remind them that we remember the *absent.* Next, bid them specially notice the fact that Christ made His apostles eat the very bread concerning which these remarkable words had been said, *not* in a kneeling or adoring attitude, but in the reclining posture of guest-brethren. The soberminded laity are just the persons to be influenced by plain reasonings and illustrations which are borrowed from the Holy Scriptures."

Extracts.

Mars' Hill.

One of the noblest arguments in favour of a cause ever uttered by a human being, is that of the Apostle Paul, in Athens, as he stood on Mars' Hill. Of the many Biblical pictures that I recall of the scene, I believe that all artists have represented Paul as standing on a platform in or at the entrance of a large public building, with columns of marble supporting the walls and roof. But Mars' Hill is altogether a different place. The locality is as well identified as the Acropolis itself, as the

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temple of Jupiter Olympus, and I will, therefore, ask the children of the Sunday schools to take a walk with me to see the locality.

From our hotel in the city we go south, through the market-place, where there are bushels of oranges, lemons, dates, figs, apples, and grapes for sale, with men wearing red caps waiting to serve us. We come to a marble gateway, with Doric columns on each side. This was the gate of the market in the time of Paul. Here he disputed daily. You will find the account in the 17th chapter of Acts. Only this gate, and a portion of an old wall remains, and the ground is built over with shops and houses.

Picking our way through narrow lanes, going up a hill, a walk of three minutes brings us clear of the houses, and we see before us a huge mass of rock, forty feet high or more, from which several large pieces have fallen, and are lying at the base. The mass of rock stretches off to the south-west ten or fifteen rods. It is of conglomerate limestone, with holes in some places which have been eaten out by the winds and rains of centuries. Going past the eastern end, and gaining the southern side, we find fifteen or twenty steps cut in the rock, by which we climb to the top. The steps have been cut so long that some of them are worn wholly away. Reaching the top, we find a small portion of the surface levelled and squared, and what seems to have been a seat cut in the rock. This was the place where the Areopagus, or highest court of ancient Athens, was held. Dr King informs us that the highest court of to-day is called the Areopagus, and that he was brought before it several years ago.

Walking over the rock, we find it having everywhere, except at this one place, a rough surface, with no signs of an ancient edifice. The Bema, or platform, from which the orators gave their orations, was in the open air, and this court, without doubt, was held out of doors. You could hardly find a better place for a speaker who wished to address a large audience than this, although there is no evidence that Paul's audience was unusually large. Standing on this rock, all who were around it could hear his words. He commenced by saying that he perceived they were "uncommonly religious," that being the literal and better translation. As he faced the north he beheld the Temple of Theseus, built 465 years before Christ. To-day, it is the most perfect of all the ancient buildings of Greece; its columns are whole, and its massive walls loom grandly on the landscape. Laying my compass on the rock, I see that it is twenty degrees west of north. Looking beyond the city, away to the foot of Mount Parnes, Paul beheld the site of Plato's Academy, almost due north. Turning a little more toward the west, he saw the great heap of ashes, the remains of the sacrifices offered to the gods. To-day labourers are carting it away to construct a railroad to the Piræus, the port of Athens. Extending his vision beyond the mound, he beheld the road to Eleusis, the Sacred Way, along which marched the great procession every autumn to present their offerings to the deity of that shrine.

Turning to the north-west, he looked up to the Acropolis, a little more

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than a stone's throw distant. A good slinger of the olden time could easily hurl a pebble over the wall of the Acropolis from this spot. There rose the majestic gateway—the Propylæa, in grandeur unsurpassed, through which another procession passed once a year with gifts for *Minerva*, the golden goddess, so tall, so stately, that the mariner coming into port beheld the brow of the deity gleaming in the sunlight.

Around, within the Acropolis, were a multitude of deities. Right beyond the *Minerva* rose the Parthenon. At the right hand we beheld the temple of the *Wingless Victory;* at the left hand the *Erectheum.* Several shrines under one roof are dedicated to *Minerva Polias*, the defender of the city; another to *Pandrosos.* Here stood the sacred olive tree which *Minerva* caused to grow when she contended with *Neptune* for the supremacy in Attica. Walk through the Acropolis to-day, and though the spoiler's hand has carried away gods by thousands, you see the fragments of other thousands remaining.

Go round the Acropolis to the east, and you come to the theatre of *Bacchus;* you may sit in the chairs of marble, in which the priests of that divinity sat, and may read the names of those who occupied them. There is the altar recently dug up from the ruins, a block of pure white marble, elaborately sculptured; a little farther, and we are among the mighty columns of the temple of *Jupiter Olympus.*

All of these we behold to-day; but when Paul stood here, wherever he turned his eyes he beheld temples and shrines. His spirit was stirred within him when he saw the whole city given to idolatry—so reads the account.

With adroitness, disarming prejudice, at the outset he turns all this to account, saying that they were "uncommonly religious;" and that as he passed along observing their devotions, he saw an altar with the inscription, "To the Unknown God."

Come to Mars' Hill—stand on this rock—forget the things of the present, think of Athens in her glory and grandeur—rebuild in imagination the shrines, behold the golden *Minerva* gleaming in sunlight, and the smoke of sacrifice ascending to heaven, if you would take in as never before the beauty and force of Paul's address. Look down toward the Hill of Ashes, and behold within a stone's throw of it the ancient cemetery, the urns containing the ashes of the dead; consider that the men of Athens had no hope or expectation or idea of a future life, if you would understand the force of his speech concerning the resurrection of the dead. This cemetery has been buried—lost for 1500 years—covered by the debris of the old city, and was discovered recently while making excavations for a road.

We may think of Euripides, perhaps the poet whom Paul cited on that occasion. There are few places in the world where you can indulge in such reflections as here. Minerva is gone, and also Jupiter Olympus. The Parthenon is a river, the haunt of a flock of crows. The scoffings, the revilings of those who mocked when Paul spoke of the resurrection of the dead, are of no force; the oration of Demos-

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thenes, pronounced on yonder platform behind us, are read only by students and scholars, and forgotten as soon as read; but that address of Paul has a mightier influence now than ever before. It is read in all languages. It will never die.—*Boston Journal.*

Views of Calvin on the State of the Church in this World.

We make the following extracts from Calvin's "Commentaries on the New Testament." They show that he had no sympathy with the modern doctrine, unfortunately so generally entertained, that we are to expect a millennium of universal righteousness and peace before Christ comes. We regard that doctrine as an unscriptural dream, and so did this great reformer.

Matt. xiii. 24–43, "In my opinion, the design of the parable is simply this: So long as the pilgrimage of the Church in this world continues, bad men and hypocrites will mingle in it with those who are good and upright, that the children of God may be armed with patience, and in the midst of offences which are fitted to disturb them, may preserve unbroken steadfastness of faith. . . . This is no doubt a very distressing consideration, that the Church is burdened with the reprobate to the very end of the world; but Christ enjoins on us to exercise patience till that time, that we may not deceive ourselves with a vain hope."

Matt. xxiv. 30, "By this Christ points out more clearly the difference between the present condition of His kingdom and its future glory; for it is a sort of admission that, amidst the darkness and tribulations, the majesty of Christ will not fully appear. . . . There is no reason, therefore, why any person should expect the conversion of the world, for at length—when it shall be too late, and will yield them no advantage—they shall look on Him whom they have pierced."

Luke xviii. 8, "Christ expressly foretells that, from His ascension to heaven till His return, unbelievers will abound; meaning by these words that, if the Redeemer does not speedily appear, the blame of the delay will attach to men, because there will be almost none to look for Him. Would that we did not behold so manifest a fulfilment of this prediction!"

John xv. 18, "After having armed the apostles for the battle, Christ exhorts them likewise to patience; for the Gospel cannot be published without instantly driving the world to rage. Consequently, it will never be possible for godly teachers to avoid the hatred of the world. Christ gives them early information of this."

2 Tim. iii. 1–7, "Under the last days, he includes the universal condition of the Church, and informs Timothy what will be the future condition of the kingdom of Christ; for many imagined some sort of

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condition that would be absolutely peaceful and free from any annoyance. In short, he means that there will not be, even under the Gospel, such a state of perfection that all vices shall be banished, and virtues of every kind shall flourish; and that therefore the pastors of the Christian Church will have quite as much to do with wicked and ungodly men as the prophets and godly priests had in ancient times. . . . So then, if at the present day many whom we justly abhor are mingled with us, let us learn to groan patiently under that burden when we are informed that this is the lot of the Christian Church."

In a sermon on the same text, he asks: "Why does the apostle, both here and elsewhere, speak of the last days, when he forewarns believers that they must prepare themselves, and make provisions for many troubles and annoyances? It is because this fancy was so common, that matters would go much better than before; because formerly the prophets, when speaking of the kingdom of the Lord Jesus Christ, said that everything would be astonishingly reformed, and the world would obey God, that His majesty would be adored by the high and the low, that every mouth would sing His praise, and every knee would bow before Him. In short, when we hear such promises, we think that we must be in a state of angelic holiness, now that Christ has appeared. Many concluded in their mistaken fancy, that since the coming of the Redeemer nothing but the most correct virtue and modesty would ever be seen, and that everything would be so thoroughly regulated, that there would be no more vices in the world."

1 Tim. iv. 1, "At that time certainly it could not have been expected that amidst so clear light of the Gospel any would have revolted. But this is what Peter says, that as false teachers formerly gave annoyance to the people of Israel, so they will never cease to disturb the Church."

2 Pet. iii. 3, "The meaning is, that the more God offers Himself by the Gospel to the world, and the more He invites men to His kingdom, the more audacious, on the other hand, will ungodly men vomit forth the poison of their impiety."

Romish success in England questioned by Romish authority.

The *Philadelphia Universe* says:—

"We find in the *Catholic World* for June an article on the state of Catholicity in England. A line of print on the first page of the article says that it is a contribution from an English [Roman] Catholic. It is a protracted, turgid piece of literature. We have looked in vain in it for a narrow column of choice writing. The substance of the essay is that the flourishing state of the [Romish] Church in England is entirely the work of Dr Newman and his friends. This is extremely

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incorrect, and it is difficult to accept the doubt that the contributor wrote in ignorance. More than nine out of ten of the priests and people of the [Romish] Church in England are natives of Ireland. Therefore, it is extremely untrue that Dr Newman and his class of converts are the whole cause of the fine growth and state of the [Romish] Church in England. They are not the five hundredth thousandth part of that growth. They are able, brilliant men, who hold high places, and who have written fine books. But how many Protestant English people have they converted to Catholicity? Not 10,000—no, not 5,000,—not even 3,000. The Protestant English multitude they have not penetrated at all. Their victories have been among the Lady Londonderry class, (*i.e.*, the over-refined aristocracy.) And how many of that class have they carried off? No one can enumerate even 500. When a 'lord' is converted these boasters make as much noise about the event as if 100,000 souls had been gained. And these men themselves are only converts. The figures of the [Romish] Church in England are indeed very high. But before God, however proud-hearted men may look on the matter, the glory of these figures belong to St Patrick and his faithful children. Ah, it is a long, long day before England shall be Catholic! There are a thousand false religions first to be destroyed in it. If Irish emigration stopped, the [Romish] Church of England would come to a stand-still. The Churches then would become thin without delay, the confessional would quickly suffer a great desertion, baptisms would rapidly lessen, the schools and colleges would soon have green grass on their thresholds, it would not be long before the seminaries had no candidates for the altar, and the convents for religious men and women would in a short time have no novice. Let the Newmans and the Mannings be as brilliant, illustrious men as possible: it is still true that the great mass of the people of England are basely, vulgarly, riotously, brutally, hatefully anti-Catholic, and that they will remain so for the next thousand years is at least physically certain. It is an old principle that the nation which once gives up the true faith is never again blessed by a return to it. This is still true of the English nation."

On the Day Line Question.

We are in receipt of a number of communications on the "day line," a subject that must become of some importance to us in a national point of view, in regard to our recent acquisition of territory on the north-western coast of this continent, and which will undoubtedly receive the attention of Congress. Among some half-a-dozen letters some facts contained in one from J. M. C., of Ohio, may be presented. He says:—

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"The first English missionaries to Tahiti passed round the Cape of Good Hope to the east, and the American missionaries to Hawaii passed round Cape Horn to the west. As a necessary consequence, there was a difference of one day and night in the reckoning of time; and hence for over fifty-five years there has existed, and still exists, in the Pacific Ocean, this singular fact: two groups of islands, lying on nearly the same degree of longitude, and not further apart than New York and London, whose inhabitants, although Christianised, continue to observe the Christian Sabbath on different days of the week.

"This singular fact is thus explained: The succession of day and night is caused by the revolution of the earth on its axis from west to east. Now if a person should travel round the earth in the direction of its motion, he would gain an *apparent* revolution of the sun, or exactly one day and night. But, if he should go in the opposite direction he would *apparently* lose one day and night. Therefore, if two persons should start from the same point and travel round the earth in opposite directions, and meet again at the point from which they started, they would differ exactly two days in their reckoning of time, the one being one day ahead and the other one day behind those who had remained stationary.

"There are some additional facts connected with islands in the Pacific ocean. If you go west to the Sandwich Islands, you will find them keeping the Sabbath on the same day as yourselves. If then you pass almost directly south to the Society Islands, you will find that their Sabbath had occurred the day before yours. But if you should go east round the earth to these islands, the case would be reversed. How these islands will ever be made to observe the same day for Sabbath, is a question yet unsettled. However, I think the above is sufficient to show that the 'day line' is in the Pacific ocean."—*Scientific American.*

"*Come Quickly.*"

This is the Church's hearty echo to Christ's promise, "Behold, I come quickly." Come, Lord Jesus! thus beats the pulse of the Church, thus the mystical body of Christ; and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ. What comes from heaven in a promise, should be sent back to heaven in a prayer. Come, Lord Jesus, put an end to this state of sin, and sorrow, and temptation, and gather thy people out of this present evil world."—*Matthew Henry.*

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Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—Let me place on record, in your pages, the following open avowal of what I can hardly call by any other name than atheism. It is the conclusion of the speech of Dr Hooker, President of the British Association, and delivered in August last.

A READER.

"The Rev. Dr Hannah, in an eloquent and candid contribution to the *Cotemporary Review*, (Vol. vi., No. 21, September 1867,) has quoted a long list of eminent clergymen of all denominations who have adorned science by their writings, and religion by their lives. I do not ignore their contributions, still less do I overlook the many brilliant examples there are of educated preachers who give to science the respect due it. But Dr Hannah omits to observe that the majority of these honoured contributors were not religious teachers in the ordinary sense of the word, nor does he tell us in what light many of their scientific writings were regarded by a large body of their brother clergymen—those resident in the country especially—from whose pulpits alone an overwhelming proportion of the population ever heard of the name of science. To return: let each pursue the search for truth—the archæologist into the physical, the religious teacher into the spiritual history and condition of mankind. It will be in vain that each regards the other's pursuits from afar, and, turning the object-glass of his mind's telescope to his eye is content when he sees how small the other looks. To search out the whence and whither of existence is an unquenchable instinct of the human mind; to satisfy it man in every age and in every country has adopted creeds that embrace the history of his past and future, and has eagerly accepted scientific truths that support the creeds. And but for this unquenchable instinct I firmly believe that neither religion nor science would have advanced so far as they have in the estimation of any people. Science has never in this search hindered the religious aspirations of good and earnest men, nor have pulpit cautions, which are but ill-disguised deterrents, ever turned inquiring minds from the revelation of science. A sea of time spreads its waters between that period to which the earliest traditions of our ancestors point, and that far earlier period when man first appeared upon the globe. For his track upon the sea man vainly questions his spiritual teachers. Along its hither shore, if not across it, science now offers to pilot him. Each fresh discovery concerning pre-historic man is as a pier built on some rock its tide has exposed, and from these piers will one day spring arches that will carry him further over its deeps. Science, it is true, may never sound the depths of that sea, may never buoy its shallows or span its narrowest creeks, but she will still build on every tide-washed rock, nor will she ever deem her mission fulfilled till she has sounded its profoundest depths and reached its further shore, or proved the one to be unfathomable and the other unattainable upon evidence not yet revealed to mankind. And if in this track one bears in mind that it is a common object of religion and science to seek to understand the infancy of his existence, that the laws of mind are not yet regulated to the teachers of physical science, and that the laws of matter are not within the religious teacher's province, these may then work together in harmony and goodwill. But if they would thus work in harmony both parties must beware how they fence with that most dangerous of all two-edged

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weapons, natural theology—a science falsely so called when, not content with trustfully accepting truths hostile to any presumptuous standard it may set up, it seeks to weigh the infinite in the balance of the finite, and shifts its ground to meet the requirements of every new fact that science establishes, and every old error that science exposes. Thus pursued, natural theology is to the scientific man a delusion, and to the religious man a snare, leading too often to disordered intellects and to atheism. One of our deepest thinkers, Mr Herbert Spencer, has said :—'If religion and science are to be reconciled, the basis of the reconciliation must be this deepest, widest, and most certain of facts, that the power which the universe manifests to us is utterly inscrutable.' The bond that unites the physical and spiritual history of man, and the forces which manifest themselves in the alternate victories of mind and of matter over the actions of the individual are, of all the subjects that physics and psychology have revealed to us, the most absorbing and perhaps inscrutable. In the investigation of these phenomena is wrapped up the past and the future, the whence and the whither of his existence; and after a knowledge of these, the human soul still yearns and thus passionately cries, in the words of a living poet :—

'To matter or to force
The All is not confined;
Beside the law of things
Is set the law of mind;
One speaks in rock and star,
And one within the brain,
In unison at times,
And then apart again;
And both in one have brought us hither
That we may know our whence and whither.

'The sequency of law
We learn through mind alone,
We see but outward forms,
The soul the one thing known :—
If she speak truth at all,
The voices must be true
That gives these visible things,
These laws, their honour due,
But tell of one who brought us hither,
And holds the keys of whence and whither.

. . . .

'He in His science plans
What no known laws foretell;
The wandering fires and fixed
Alike are miracle:
The common death of all
The life renewed above
Are both within the scheme
Of that all-circling love;
The seeming chance that cast us hither,
Accomplishes His whence and whither.'"

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To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—Have you room in your Journal, which as the times are growing darker is becoming of increasing value to the true spiritual Church of Christ, to insert the following extract from the pen of the learned and pious Dr Jeune, late Bishop of Peterborough. A gleam of light has been thrown across the gloom occasioned by the removal through death of Dean Goode and Bishop Jeune, by the appointment of that unwearied champion of *Scriptural Protestantism*. Dr M'Neile. Still I cannot help fearing that the hand of the Lord is about to descend heavily on the Anglican Church.—Yours truly,

A CONSTANT READER.

"Let me hear, when I am on my death-bed, that Christ died in the stead of sinners, of whom I am chief; that He was forsaken of God during those fearful agonies, because He had taken my place; that on His cross I paid the penalty of my guilt. Let me hear too, that His blood cleanseth from all sin, and that I may now appear before the bar of God, not as pardoned only, but innocent. Let me realise the great mystery of the reciprocal substitution of Christ and the believer, or rather their perfect unity, He in them, they in Him, which He has expressly taught, and let me believe that as I was in effect crucified on Calvary, He will in effect stand before the throne in my person; His the penalty, mine the sin; His the shame, mine the glory; His the thorns, mine the crown; His the merits, mine the reward. Verily Thou shalt answer for me, O Lord, my Redeemer. In Thee have I put my trust. In Thee have I trusted, let me never be confounded."

BISHOP OF PETERBOROUGH.

Poetry.

LINGER NOT.

The time is short !
    If thou would work for God it must be now,—
    If thou wouldst win the garland for thy brow,—
Redeem the time.

Shake off earth's sloth !
    Go forth with staff in hand while yet 'tis day,
    Set out with girded loins upon thy way,—
Up, linger not.

Fold not thy hands !
    What has the pilgrim of the cross and crown
    To do with luxury or couch of down,—
On pilgrim, on.

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Sheathe not the sword!
The battle lies before thee, and the prize
Hangs yonder, far above these earthly skies,
Fight the good fight.

Life ebbs apace!
Fast crumbles down this house of mortal clay,
Fling not like dust thy precious hours away,
The end is near.

Faint not, O man!
Follow the Master through the glorious strife,
Follow His footsteps till they end in life;
Be strong in Him.

With His reward
He comes, He tarries not, His day is near,
When least men look for Him will He be here;
Prepare for him.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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